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HOW
TO
CONDUCT
A
SUNDAY
SCHOOL

By

TEASLEY

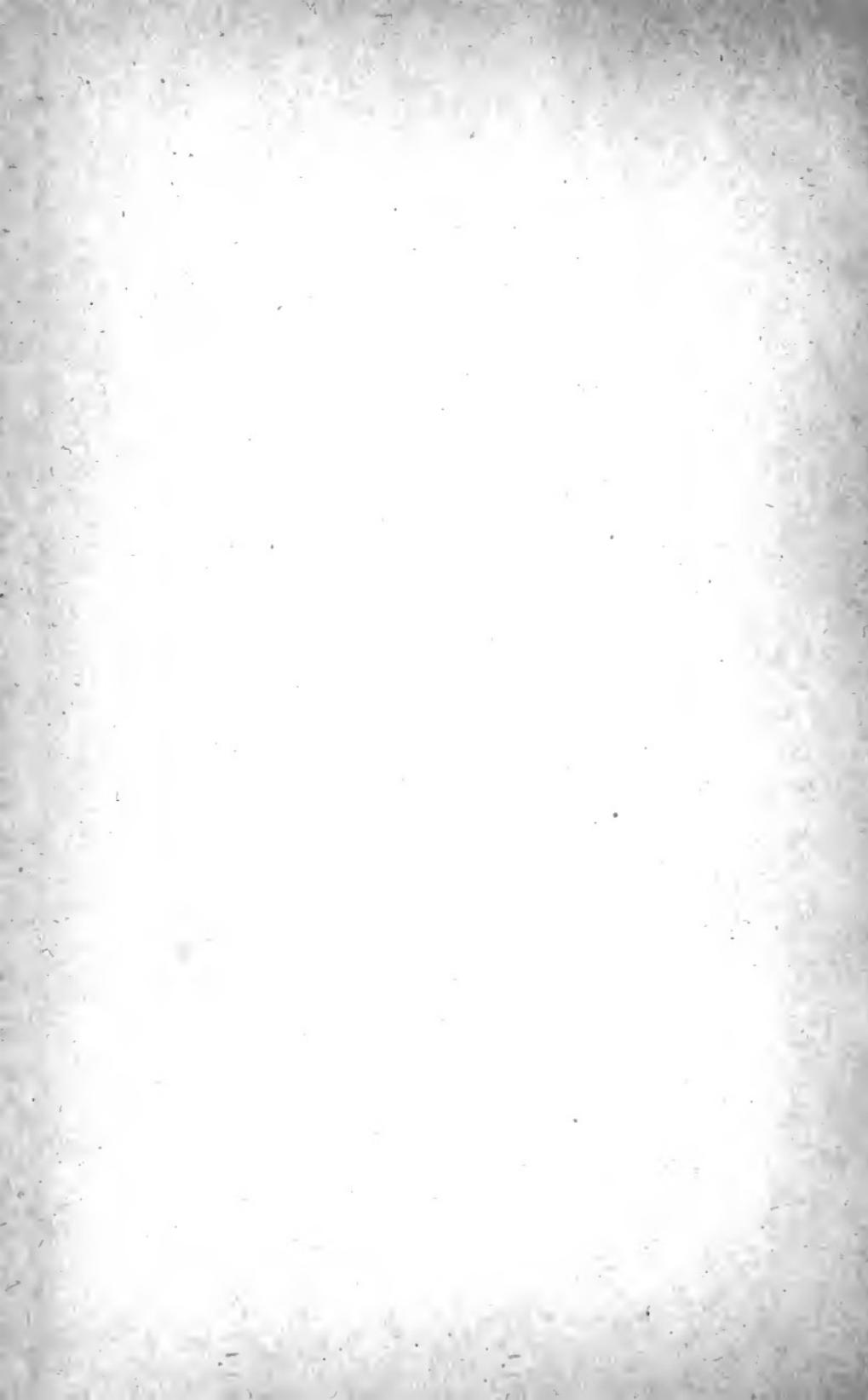


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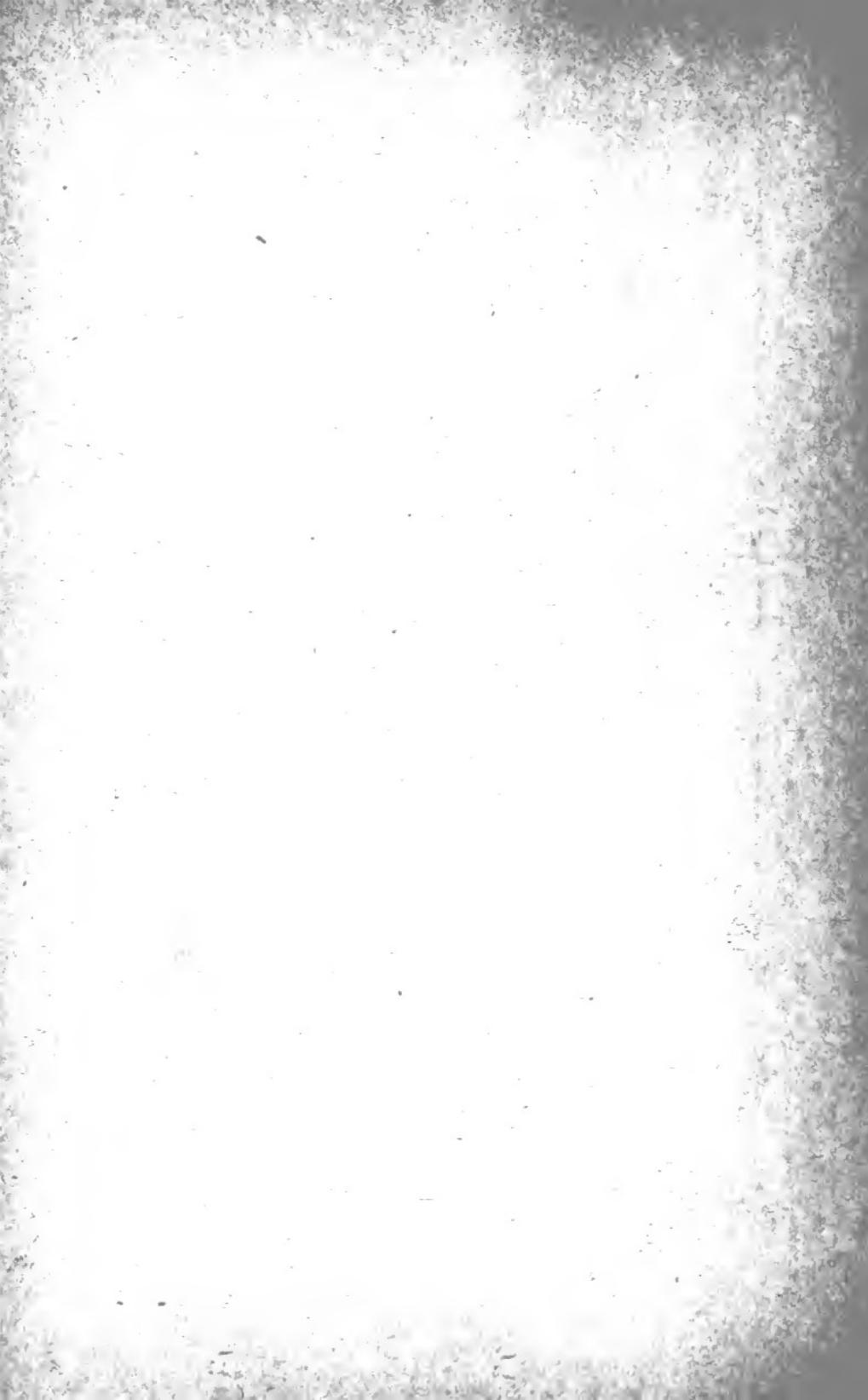
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How to Conduct A Sunday-School



By D. O. Teasley

Gospel Trumpet Company
Anderson, Ind., U. S. A.

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By

D. O. Teasley



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No.

PREFACE.

This book is intended to contain in embryo the essential elements of success. Its objects are to stimulate systematic effort in the Sunday-school and to encourage thoroughness in teaching.

To some the book may seem too simple, to others too complicated; but this will depend somewhat upon the reader's view-point. To the experienced Sunday-school worker it may seem too elementary, but to the beginner, for whom it is primarily intended, it will doubtless seem sufficiently advanced.

There is a certain satisfaction in working out things for one's self. I have, therefore, presented the subject of this book in principles, leaving the reader to apply them and to get results for himself.

D. O. Teasley.

Anderson, Ind., August 17, 1911.

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INTRODUCTION.

Purpose. The purpose of the Sunday-school is to teach the Word of God. The central theme of its teaching should be the great moral law of supreme love to God and equal love to men, the principle on which hung the law and the prophets and on which, also, is based the new covenant.

While the purpose of the Sunday-school is to teach the old as well as the young, its primary object is to teach the young. The home is the beginning-place of religious education as well as of secular education, but it is the province of the Sunday-school to take up the more technical education of our children in religion and complete the education begun at home. In many instances it falls to the part of the Sunday-school to give to the child all the religious education it ever gets, for often religious education at home is neglected.

The Sunday-school is the school of the church. As such it should teach the doctrine of the church, or the gospel of Jesus Christ.

The Sunday-school, therefore, should teach the great fundamental truths of the creation, temptation, and fall of man; of the universal depravity of the human heart; and of the atonement of Jesus Christ,—presenting these truths in such ways as to make them comprehensible to the various grades. If the underlying truths of human redemption are presented in the right way, they may be comprehended by the child at a very early age. The great centers around which are grouped the doctrines of the Bible are God, man, Satan, sin, the Savior, and salvation.

In a negative way it is the purpose of the Sunday-school to combat the powers of sin and to counteract the evil influences of pride in the world and in the hearts of the young. Satan is ever ready to lead the young hearts astray, and the Sunday-school, with the church, should wage relentless war against the encroaching powers of evil and plant in the hearts and minds of the young the precious seed of the kingdom of God.

First, last, and always, it is the purpose of

the Sunday-school to lead the soul to Christ, and hence every lesson, from the infant class to the highest grade, should point to Christ as the central theme and as the Savior of the world.

Importance of the Sunday-school. The importance of the Sunday-school can be estimated only in the light of its high purpose and by its marvelous achievements in the past. Every man and every woman whose privilege it has been in childhood to attend a well-conducted Sunday-school has but to consult his or her own experience in order to realize the vast importance and the inestimable value of the Sunday-school.

Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. This text has, by many, been restricted to home training; but in the margin of our Authorized Version it is rendered, "Catechise a child in the way he should go." Like Jewish parents, we should not merely tell the child to do this and not to do that, that this is right and that is wrong;

but we should catechise it in the principles and the precepts of religion. With a Hebrew, religious ceremony begins at birth and never ends until death, and no people have ever clung with more tenacity to the principles of their religion than have the Jews. Though often backslidden, they would remember, in their oppression, the Holy One of Israel, and even when surrounded by the magnificence and splendor of wealthy Babylon, they remembered Zion.

One of the strongest reasons for early religious training is that the things learned in childhood stay with us the longest. Older people may learn a lesson today and forget it tomorrow, but many of the lessons of childhood are never erased from the memory. Little sentences and striking lessons learned in the Sunday-school have followed many a man through all the trying scenes and vicissitudes of life and have protected his honor and strengthened his soul when men and devils would have cast him down, and, following him still, have shed a ray of light upon his mind and soul when he entered the shadows of death.

The Success of Roman Catholicism. It is a well-known fact that the success attained by Roman Catholics is accomplished through the training of children. Catholics are often quoted as saying, "Give me a child until it is seven years old, and ever after it will be a Catholic." The fact that comparative few who are indoctrinated in Catholicism escape the deception seems to verify the statement. Not only do they teach their own children, but they teach every child within their reach. The adherents of Rome outnumber the adherents of any other so-called Christian church. How is their membership obtained? By great revivals wherein thousands are converted? No, but from the children that have been taught in their youth that the Holy Catholic Church is the church founded by Jesus Christ and perpetuated by his apostles and their successors. The Church of Rome has never forgotten a sad lesson she learned in a critical hour of her history, when the power of the reformation broke in upon her and found her adherents in ignorance. The Roman Catholics of today

are therefore very diligent in instructing the young, not in the Holy Scriptures, but in the doctrines of the Romish church.

The words of a Roman Catholic priest to a bishop of a Protestant Episcopal church is an expression of the Catholic attitude toward the training of children. "What a poor, foolish people are you Protestants! You leave the children, until they are grown up, possessed of the devil; then you go at the work of reclaiming them with horse, foot, and dragoons. We Catholics, on the other hand, know that the children are as plastic as clay in our hands, and we quietly devote ourselves first to them. When they are well instructed and trained, we have little fear as to their future." May we not from this learn a lesson of diligence and be more zealous in teaching the young?

The Young Heart a Fertile Soil. The hearts of the young are a vast and fertile field in which something must grow. This vast field lies open to us today and invites us to sow the good seed of the kingdom of God and

reap a hundred fold. If we do not grasp the opportunity, Satan will. He will sow the evil seeds of pride, of malice, of greed, and of lust where we ought to sow the precious seed of the kingdom of God—love, joy, and peace. The children of today will be either the wayward boys and girls of tomorrow or the devoted young worshipers at the shrine of holy love. Which shall be? Our neglect or our Sunday-school will answer the question.

HOW TO CONDUCT A SUNDAY-SCHOOL.

CHAPTER I.

ORIGIN AND HISTORY OF THE SUNDAY-SCHOOL.

Name. The name Sunday-school has come to be almost universally applied to these religious schools of the Christian church which, on account of convenience, are held on Sunday. The name is derived, therefore, from the day on which Christians meet to teach the Bible, and not from the nature of the institution. Some have adopted the name Bible-school, which in some respects is preferable. Since, however, Sunday-school is more widely used, it will be employed throughout this course of lessons.

Definition. Many definitions of the Sunday-school have been given. One author defines it as "the Bible-study and Bible-teaching service of the church." Another author

defines it thus: "The Sunday-school is a department of the church of Christ, in which the Word of Christ is taught for the purpose of bringing souls to Christ and of building up souls in Christ."

There are two distinctive methods of getting the gospel to the world; that is, preaching and teaching. Probably the simplest way of defining the difference between the two is to say that preaching is a continuous discourse, in which only the speaker, or preacher, speaks and others listen, and that teaching admits of questions and answers, in which both the teacher and the scholar may freely take part. The simplest definition of the Sunday-school, therefore, is, the teaching or school department of the church.

Origin. The Sunday-school is not, as is often supposed, entirely a modern institution. From a very remote period the subject of religious education has engaged the earnest attention of thoughtful minds. The nucleus of the Sunday-school is found in the Jewish religion. Long before there were any schools

in the strict sense of the word, we discover a diligence among the people of God to teach their children the principles of true religion. Abraham was commended and chosen because he would teach his children the law of God (Gen. 18: 19). It is very probable that Abraham's 318 trained servants (Gen. 14: 14) were not only trained in the handling of the sword but also instructed in religion. Moses commanded the Israelites to teach their children diligently in the law of the Lord (Deut. 6: 6-9). Elisha established schools for prophets, and Jehoshaphat sent princes, priests, and Levites to teach the people the things of the Lord (2 Chron. 17: 7-9). Nehemiah was diligent in teaching the people the law of their God after the return from the Babylonian captivity (Neh. 8: 1-8). In the later Jewish writings outside of the Bible frequent mention is made of schools which were maintained for instruction in the Scriptures. The scribes, or men of the Book, made it the sole purpose of their lives to interpret and transcribe the law, so as to bring it within the reach of the people.

Attached to almost every synagogue was a school devoted especially to religious learning. In different ages these schools were conducted very differently. The teaching in some of them was extremely mechanical, since the schools did almost everything by rote; but many improvements were made from time to time in these Jewish schools. Down to our own time the Hebrew people are strong advocates of religious education.

Christ, the Great Teacher. Nicodemus said to Christ, "We know that thou art a teacher come from God." The followers of Christ were called disciples, or learners, and Christ, the Great Teacher, and his twelve apostles and other disciples, formed the first great Bible-school of the church of God.

As we might naturally suppose from his Jewish teaching, Jesus taught as well as preached. In the Gospels he is repeatedly represented as both preaching and teaching. Matthew says, "Jesus went about in all Galilee *teaching* in their synagogues, and *preaching* the gospel of the kingdom." Matt. 4: 23. By

preaching is meant the heralding of a message, while by teaching is meant that form of instruction which admits of the free interlocutory play between teacher and pupil. Throughout the four Gospels Jesus is represented as pursuing his work of teaching wherever he might be. We see him teaching by the wayside (Mark 6: 16, 34; 10: 1; Luke 13: 22; John 4: 1-42), by the sea (Mark 2: 13; 4: 1, 2), in private houses (Matt. 13: 36; Mark 9: 33-50; Luke 37: 36-58), in the temple court (Matt. 21: 23, 24; Mark 12: 35; Luke 19: 4-7; John 7: 14), and in the synagogue (Matt. 13: 54; Mark 6: 2; Luke 4: 15; John 6: 59). In instances too numerous to mention, we find Jesus teaching after the manner of the Jews, both asking them questions and answering the numerous questions brought to him, especially by the Scribes and Pharisees.

Busy as he was, Jesus found time to give attention to children. At one time when children were brought to him, his disciples would have turned them away lest they should trouble the Master; "but Jesus said, Suffer little chil-

dren, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19: 14.

Jesus trained his twelve disciples to teach and commanded them thus: "Go ye, therefore, and *teach* all nations"; "Go ye into all the world and *preach* the gospel to every creature."

Religious Training in the Early Church. From its earliest existence the Christian church took an intense and active interest in the education both of its own members and of all within its reach. Following the commands and the example of their Master, the apostles preached and taught in the Jewish synagogues and in private houses. For the first few years their work was exclusively among the Jews and their principal places of worship were the synagogues. We read concerning Peter and the other apostles in Jerusalem, that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5: 42.

"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." Acts 15: 35.

Paul had been a scholar in the Beth-hamidrash; he had been brought up at the feet of Gamaliel. Being schooled in the teaching-methods of the Jewish Bible-schools, he was frequently found in the synagogues preaching and teaching the gospel of Christ. “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.” Acts 17: 1-4. At Athens, Paul “reasoned in the synagogue with the Jews and the devout persons.” And he “disputed” not only in the synagogue but also “in the market daily, with them that met with him.”

In the foregoing texts and in many others

too numerous to cite here, we find the apostles preaching and teaching in the synagogues of the Jews. When the Jews rejected the gospel, and began to persecute its advocates, the apostles and other Christians gathered themselves from the Jewish synagogues. Thus was formed the first congregation at Rome. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28: 30, 31.

The teacher was a recognized worker in the apostolic church, and he was exhorted to give attention to his work (Rom. 12: 7). Among the other qualifications of a bishop was that he be "apt to teach" (1 Tim. 3: 2). While every bishop was required to possess an aptitude to teach, it nevertheless appears from Eph. 4: 11 and Rom. 12: 7 that there were other teachers besides the "ministers and pastors," whose duty it was to "wait on their teaching."

It is significant that children are specifically included in the number of those to whom the apostolic epistles were written (Eph. 6: 1; Col. 3: 20; 2 John 1).

Thus we see that the Bible-schools, like so many other good things of the Jewish religion, were, in a modified form, brought over to the New Testament church.

Religious Education; and the Sixteenth Century Reformation. At the time of the Sixteenth Century Reformation great ignorance prevailed among the common people. Rome had neglected to teach the people the Holy Scriptures. With the Reformation came a great revival of learning, both secular and religious. The religious instruction, however, soon retrograded into polemic discussion of theological doctrines and therefore in a great measure failed to take the place of the Sunday-school of the early church. Unfortunately, the great spiritual revival of the sixteenth century gleamed with the rays of divine light and surged with Christian zeal and piety against the error of the world but for a short time; for,

despite the occasional checks by religious revivals, morals and spiritual power continued to decline until the latter part of the eighteenth century. Beginning with the dissensions that arose between the reformers on the one hand, and with the fury of the wounded beast of Catholicism on the other hand, slowly but surely the moral decay, religious dissensions, and the power of infidelity went on until the gathering storm broke in volcanic outbursts in the French Revolution and the accompanying upheavals in the moral and religious world. A German historian, Kurtz, characterizes the rationalistic cyclone which burst upon his country at this period as "the years of spiritual famine."

In America the last quarter of the eighteenth century exhibits a state of morality not less deplorable than that in Europe. This unsettled state of affairs finally led to the French and Indian War and to the Revolutionary War with their usual depraving influences; and the infusion of European skepticism and manners brought on a sad state of morals. The

revivals of such men as Edwards and Whitefield, however, were a great blessing to the Colonial churches and communities, serving for a time to check the spread of immorality. Concerning the period following the Revolutionary War, Rev. Thomas Williams—cited in “Yale Lectures on the Sunday-school”—makes the following comment: “The scenes and events which arose after the establishment of our national independence, in this country, in the church of God on earth, and among the nations of the world, during his [Dr. Emmon’s] ministry, were the most astonishing that have occurred in the records of uninspired history. In his day, the conspiracy of infidels and atheists against religion, government and humanity, against truth and peace, order and liberty, shook the foundations of kingdoms and nations; and attempted to destroy from the earth the church and kingdom of God, and the name and glory of the Lord Jesus Christ.”

The Modern Sunday-school. Amidst the confusion, wars, and moral decline, the Sunday-school and the religious training of the

young were much neglected, though in spite of the spirit of the times a few such men as Zinzendorf in Germany and Wesley in England gave some attention to a form of Sunday-school work. The origin of the modern Sunday-school, however, dates from the time of Robert Raikes; the editor and proprietor of a journal in Gloucester, England. In July, 1780, Mr. Raikes, who had already taken an active interest in prison reform work, gathered the poorer children from the manufacturing quarter of Gloucester into the private house of a Mr. King to receive instruction in reading and the elementary truths of religion. For teachers he employed four women, paying them a shilling (twenty-five cents) a day. Thus was formed the nucleus of what today we call the modern Sunday-school, in which thousands of children in all Christian lands and in many mission fields are studying the Holy Scriptures.

Though many conflicting doctrines and opinions are prevalent in Sunday-schools, and though the children are taught the peculiar doctrines of the various churches, yet we can not

give this as an objection to the Sunday-school itself. As well might we conclude that there is no true divine organization governing the church of God because there are so many sects and schisms.

The Sunday-school, like the church of God and many other things that have been ordained of God, had a lowly beginning. Mr. Raikes and his school were referred to as "Bobby Wild-goose and his regiment." Nevertheless, his work met with popular favor, and in a few years thousands of children were attending Sunday-school throughout Great Britain.

The beginning of the Sunday-school in America is not so distinctly marked.

The International Sunday-school Lessons. The international lesson system was formally inaugurated in 1873 by an *undenominational* assemblage of Sunday-school workers in a national convention for the United States of America. The plan was later approved by Sunday-school workers in both Canada and England. Like many other good things, the plan, when first introduced, met with consid-

erable opposition; but it has gradually gained in favor until at the present time it is almost universally accepted. The Episcopalians are the principal denomination that has not fully adopted the system.

The International Sunday-school system lays out a plan whereby the entire Bible is studied in the course of seven years. This system has nothing to do with the interpretation of the text; it is simply a plan agreed upon whereby the same portions of Scripture are studied on the same day by all who adopt the system, each denomination being left to publish its own lesson commentaries, lesson helps, and other Sunday-school literature.

The International Sunday-school Committee consists of fifteen persons. Their main work is to select from the Bible and arrange a system of Sunday-school lessons. They have nothing to do with Biblical interpretation or with the government of Sunday-schools.

CHAPTER II.

ORGANIZATION AND
GOVERNMENT.

I. ORGANIZATION CONSIDERED GENERALLY.

Importance. No undertaking in which several persons are engaged can be well accomplished without some form of organization. Organization, however, does not create power; hence the power of the Sunday-school does not lie in its organization; the power lies in the energy and the diligence of its workers. But organization does centralize, direct, and focalize energy; above all, it unifies effort. Without organization, therefore, any attempt at conducting a Sunday-school will, for lack of united effort, fail of any great degree of success.

In the Sunday-school, as in all other things, there are two extremes—lack of organization and too complicated an organization. No rules, except most general ones, can be laid down for the organization of a school. Conditions vary

so widely—from the large city school of several hundred members, with convenient meeting-rooms, to the rural school, with ten or twelve scholars and only one small room in which to meet—that the rules here laid down will, in many instances, have to be considerably modified.

Not the Organization of the Church. The organization of the Sunday-school is not the organization of the church. Though the interests of the Sunday-school are similar to those of the church in the sense that both organizations strive to teach the Bible and to save souls, yet there is a wide distinction in their organization and government. The church is a divine organization, and its membership is composed only of those who have salvation. The Sunday-school, on the contrary, is a human organization for a divine purpose, and its membership includes all who wish to know the truth, whether they are saved or unsaved. Just as we organize and incorporate a body of trustees to attend to the financial interests of the church, so we organize a Sunday-school to attend to

the teaching interests of the church. Probably no one would think of confounding a body of trustees organized to hold property for the church with the church itself, nor think of such an organization, if rightly conducted, interfering in any way with the organization and the government of the church. No more should the Sunday-school be confounded with the church nor with its organization and government. If rightly conducted, the Sunday-school will in no way interfere with the divine organization and government of the church. The board of trustees, or a local organization for the purpose of holding church property, is a human expediency instituted for a divine purpose; such, also, is the organization of the Sunday-school.

Not a Sectarian Principle. The organization of a Sunday-school does not make a sect. Though varied in the extent of its organization and in the method of its government in different periods of its history, the Christian church in all ages has employed methods of teaching similar in some respects to those of what we

call the Sunday-school. The Sunday-school, therefore, is not the invention of any sect, but is the birth-right of the church of God. Each denomination adheres to peculiar doctrines and tenets of its own, which distinguish it from all other denominations and from the body of Christ. Such doctrines and tenets are sectarian principles. There are certain institutions, however, among them the Sunday-school, which are common to the Christian church. These belong to Christianity, and not to any one sect; and whatever belongs to Christ or to Christianity we are justifiable in employing, regardless of what others may or may not do.

Not the Formation of a Sect. Inasmuch as the Sunday-school is not sectarian in its nature, the organizing of such a school is not the forming of a sect. A sect means a section, or a part cut off and separated from the whole. A sect excludes from its membership those who do not conform to the system of doctrine it prescribes. A Sunday-school is quite different; it does not exclude from its membership any who wish to know more about God and the

Bible, whether saints or sinners. Conversion, or salvation from sin, is necessary to church membership; only a desire to learn is necessary to Sunday-school membership. Since, therefore, the Sunday-school neither takes the place of the church nor interferes with it, and since the Sunday-school does not require prescribing to a creed, does not create a faction, does not exclude from its membership any one who desires to learn, whether saint or sinner, it can not be said to be in any sense a sect. It is not the church, but the work of Christian people; and in order to be successful as such it must be organized. In fact, there can be no Sunday-school without some form of organization; for as soon as we have classes and teachers, we have organization.

Extent of Organization. The extent of organization in any case depends upon the work to be done. The lower and less active forms of animal life, for instance, are much less complicated in their organism than are the higher forms. An amœba, for example, is only a lump of jelly about one one-thousandth of an

inch in diameter; yet it moves, eats, grows, and reproduces itself. It goes about in its home of stagnant water until it finds a particle of food, and then it wraps itself around it about as a baker rolls a mass of dough around a raisin. After assimilating whatever of the food it can, it unwraps itself from the waste. There is a vast difference between the needs, activities, and accomplishments of the amoeba and those of the highly organized animal we call man. The amoeba has no need of legs, arms, mouth, eyes, ears, and the various other organs of the human body. Hence they have not been given to it. God has followed this law throughout all nature; he gives to each living thing just the amount of organism required to accomplish the work it is expected to do and to fill the office it is expected to fill. The ideal of perfection in organism, then, is just enough organs to do the work, no more and no less.

An amoeba can not be expected to do the work of a man, so a Sunday-school under-organized, without the proper division of classes, without the necessary officers to attend to the

church interests of the school, can not be expected to accomplish as much as a Sunday-school well organized. But too much organization, or more than is required by the number of scholars and the work to be accomplished, is quite as objectionable as too little. There should be sufficient to serve effectually the actual needs of the school; but when the organization becomes so complicated that so far in excess of the needs of the school that the officers, teachers, and pupils become the servants of the organization instead of its being the servant of the school, there is a decided need for a simpler form of organization. By the exercise of sound judgment the leaders of the school should be able readily to determine the extent of organization required to make their efforts most successful.

II. ORGANIZATION DEFINED.

Simply stated, to organize is to supply with organs and to set in order, so that the various parts may act as one body. To organize means to systematize; to set into working order; to

arrange or constitute the parts of a whole so that each will have a special function, office, or relation. In the organization of the Sunday-school there are two classes of members: the leaders and the scholars. Each of these classes of members is in turn divided according to their respective duties and positions in the school. We shall consider first the leaders of the Sunday-school and their offices; secondly, the scholars of the Sunday-school and their division into departments.

OFFICES OF THE SUNDAY-SCHOOL.

Leaders of the Sunday-school. In this place we shall merely mention the necessary officers, leaving to a future lesson the consideration of their qualifications and duties.

The Pastor. The Sunday-school being the work of the church, the pastor should be closely associated with the leaders of the school and with its work, and should have a voice in its control and government. Where the size of the congregation is not too large and the pastor's duties are not too many, it will be found

advantageous for the pastor to fill the office of superintendent.

The Superintendent. Every institution or undertaking that hopes for success must have a head, must have some one who is responsible for the work and for its perpetuation. What is everybody's business is nobody's business, and that for which nobody is responsible, is sure to be neglected. It is therefore necessary to the success of the Sunday-school that it have a superintendent.

Assistant Superintendent. Whether the school is large or small, but especially if it is large, an assistant superintendent is necessary. An ever-ready assistant superintendent may often avoid much delay and confusion on occasions when the superintendent is unexpectedly absent. In a large school the assistant superintendent can be a constant help and assistance to the superintendent in conducting the school.

Department Superintendents. In very large schools it is sometimes necessary to have a superintendent in each department. These different superintendents act in their respective de-

partments as assistants to the general superintendent.

Superintendent on Classification. In large schools where new scholars are constantly coming in it is sometimes necessary to have a superintendent on classification. His duties are to assign each visitor or new scholar to the proper class and to see that the scholars in the several classes are duly promoted. Ordinarily this work can be done by the general superintendent.

Secretary. Every school should have a secretary to keep the records of the school.

Treasurer. Every school should have a treasurer to attend to the financial business.

Librarian. A well-filled library of good books will be found a valuable help to any Sunday-school, and a librarian is necessary to the practical success of the library. In some instances the secretary can act as librarian, and in small schools one person can often do the work of secretary, treasurer, and librarian.

Teachers. Well-qualified and spiritual-minded teachers are among the most important

necessities of a good Sunday-school. There should be as many in each department as the number of scholars requires. Ordinarily each teacher should have from twelve to twenty-five scholars.

DEPARTMENTS.

There are usually four general departments to be recognized in the organization of the Sunday-school. These departments are in turn divided into classes according to the age and development of the pupils. These four general departments are the primary, the junior, the intermediate, and the senior. The primary includes all pupils under nine years of age; the junior, all from nine to twelve, inclusive; the intermediate, all from thirteen to sixteen, inclusive; the senior, all over sixteen. However small the school, unless all the pupils are of nearly the same age, a division into departments and classes according to age is necessary to success. The whole school, of course, if not too large, could be made one class and be taught by one teacher; but the disadvantages of such a method are too well known to need

extended comment. What would interest the adult mind would be too advanced for the younger minds, and what would be elementary enough for the younger ones would be too elementary to interest the adults. Hence the necessity of departments and gradation.

GRADATION.

Gradation is the further division of each department into classes according to the pupils' ages and extent of literary education.

1. Primary Department. In grading the primary department, two classes are ordinarily recognized: the beginners' class and the primary class.

1. The beginners' class should include all children under five years of age who attend the school.

2. The primary class proper is the representative class of this department and should include all children from five to eight years of age, inclusive. In a large school it may be found advantageous to divide this class, one teacher taking the boys and another the girls.

Where the number of scholars and teachers will permit, the primary class may be divided into first, second, third, and fourth years, with a teacher for each year; in which case the scholars should be promoted from year to year according to their ages. Sometimes it will be found necessary to promote children before the end of the year on account of their aptitude, and in other cases it may be found necessary to retain children in the primary department after they have reached the age of nine.

The cradle roll, or the infant class, including all children too young to attend the meetings of the Sunday-school, is sometimes recognized. Their names appear on the cradle roll, which is commonly framed and hung up in the beginners' room. Whenever gifts are made to the children, one is sent to each member of this class. The cradle-roll plan is only a matter of form and may be omitted entirely. Only those who are of sufficient age to attend the meetings of the school belong to the Sunday-school proper.

II. Junior Department. The only classi-

fication ordinarily required in the junior department is first, second, third, and fourth years, or boys' and girls' classes. In small schools the entire department may be formed into one class and placed under one teacher.

III. Intermediate Department. In the intermediate department, as in the junior department, the classification into first, second, third, and fourth years, or into boys' and girls' classes, according to the particular needs of the school, will be found to be all that is necessary.

IV. Senior Department. In the Senior Department we will make the following classes: first, senior class proper; second, adult, or Bible, class; third, teachers' training-class; fourth, advance class.

1. The senior class proper embraces all pupils between seventeen and twenty years, inclusive. It may be advantageously divided into two classes: one for the boys and one for the girls. In smaller schools the senior class may include the adult or Bible class, or all above sixteen years of age.

2. The adult class should consist of men

and women above twenty years of age, who may be divided into two classes, one for the men and one for the women; or they may study together in one class.

3. The teachers' training class should be composed of young people. Instead of, or in addition to, the regular lesson, they should study a teachers' training course, or normal instructions, so that in due time they may take their places as teachers in the Sunday-school.

4. The advance class should study the lesson a week in advance of the rest of the classes. Then when, on account of illness or other circumstances, a regular teacher is hindered from taking his class, the advance class will always be ready with a substitute.

GOVERNMENT.

To lay down an invariable rule or to make a distribution of authority that would be universally applicable is impossible. The needs of the school, the competency of its officers and teachers, and the good judgment of the whole school, must decide in each instance the particulars of

how it is to be governed. The Sunday-school should by all means be governed by Christian men and women and by those whose doctrines are in harmony with the Bible. Unsaved persons should be encouraged to attend the school, to study the Bible, and to accept Christ; but unless they do accept Christ, they should not be invited to take part in the government of the Sunday-school. Neither should even those who profess to accept Christ but whose doctrines are yet out of harmony with the Bible be allowed a voice in the government of the Sunday-school.

The superintendent is the chief executive of the Sunday-school. The assistant superintendent, the secretary, the teachers, and the other officers of the Sunday-school are his cabinet or advisers. The pastor, and finally the church, should have a voice in the government.

In Sunday-school work, as in all other work, "united, we stand, divided, we fall." Unity in the government of the school is therefore indispensable. Differences and contentions be-

tween church and Sunday-school, between superintendent and pastor, or between the different officers and members of the Sunday-school, are made possible only by a lack of humility and of sanctified judgment. "Only by pride cometh contention." In the Sunday-school, therefore, as in church government, success is dependent upon humility of heart, long-suffering, and forbearance.

MANNER OF APPOINTING OFFICERS AND TEACHERS.

The superintendent of the Sunday-school holds a place second in importance only to that of a pastor. It would seem reasonable, then, that he should be appointed by the church, or at least that the church should be satisfied that he is a man to whom it can trust the teaching of children. The entire Sunday-school, moreover, should feel that the superintendent is one to whom they can look with the utmost confidence, and therefore the school should have a voice in his appointment. In the appointment of its officers, as in all of

its work, the Sunday-school should work in unison with the church.

The method by which the officers of the Sunday-school are appointed need not be the same under all circumstances. In a large assembly more formality will be necessary than in a small congregation. The ordinary procedure is: After the devotional service—singing and prayer—of the meeting appointed for the organization of the Sunday-school let some one take the leadership of the meeting and ask those present to suggest a superintendent. In a small congregation one suggestion will frequently be all that is necessary, for men and women with a superintendent's qualifications are not very numerous. If not many are present and only one person is suggested, the common consent of all or of the majority present should be sufficient to authorize that brother or sister to assume the duties of superintendent. If the assembly is large and two or three names are suggested as prospective superintendents, it is customary to allow all present to express themselves either by lifting their hands or by

rising to their feet. The names should be presented in the order in which they are first named. The one receiving the highest number of approvals should be considered appointed. Sometimes the dissatisfaction of the minority will effectually hinder the superintendent in the performance of his duties. In Christian assemblies, however, the minority should quietly acquiesce in the sentiments of the majority, unless there is some very strong reason for doing otherwise.

In this same manner the assistant superintendent, the secretary, the treasurer, and the teachers may be appointed. In the appointment of a teacher neither the class nor the officers of the Sunday-school nor yet the church should have the supreme authority. That the class should be pleased is highly desirable, but that the ability and the suitability of the teacher should be such as the officers and the church will approve is also important. A class will often select a teacher for superficial reasons. Although the choice of the class can not be wholly ignored, yet the ability of the teacher

to impart spiritual truths is vastly more important than any other consideration. The ideal, of course, is for the class, the officers of the school, and the church to concur and agree in the appointment of every teacher and as well as every officer.

CHAPTER III.

LEADERS OF THE SCHOOL.

If grave responsibilities rest upon a minister, still graver, in some respects, rest upon the officers of a Sunday-school. The minister has to deal mainly with adults, who are capable of reasoning and of choosing, and who may, therefore, reject or accept his doctrine according as they believe it to be true or false. With the leaders of a Sunday-school, however, it is somewhat different. The majority of their pupils are children and young people, who, in a great many cases, look to the teacher absolutely and accept his teaching unqualifiedly. Great responsibility, therefore, rests upon the leaders of the Sunday-school. The pastor, the superintendent, the secretary, and the treasurer are responsible for the school as a whole, while the teachers are responsible only for their respective classes.

Thus the very nature of the task requires that the leaders of the Sunday-school be pure, spiritual, conscientious, capable. The instruction

of our children in the Bible and in the ways of the Lord, the most important of all education, should not be entrusted either to persons who are not spiritual or to those who are not capable. No one who knows the importance of early training and the inestimable value of the Sunday-school can look upon the position of a Sunday-school teacher or worker as an inferior office, one that may be filled by almost anybody.

In a previous lesson we have mentioned the officers of the Sunday-school and the manner of their appointment. Now we shall study their qualifications and their duties. Each officer will be considered separately. The officers of the Sunday-school, as we have before considered them, are pastor, superintendent, secretary, treasurer, librarian, and teachers.

THE PASTOR.

No pastor can make the highest degree of success who does not take an interest in the young. The pastor, of all men, should have a heart great enough to love everybody. He

should be the spiritual adviser and the personal friend of every worker. His first duty is to be in sympathy with the interests and the objects of the school, to appreciate its value, and to encourage its progress. This he can not do unless he frequently attends.

In many cases where the school is small and the pastoral duties are not too many, the pastor can act as superintendent. If, however, he has more than one meeting on the Lord's day, he will likely find the superintendence too much of a strain. If he can not superintend the Sunday-school or teach the Bible-class, he should, as often as possible, attend the school and lend his assistance by speaking a few words of encouragement, by giving a few minutes' talk to the whole school, by taking an interest in the classes, or by spending a little time socially with the workers and the pupils after the school is dismissed. Also, by making public mention of the progress of the school or by referring to the lesson in prayer-meeting or in other public meetings, he can afford the school much encouragement. The pastor should,

if possible, become personally acquainted with every scholar in the school, so that he may recognize them wherever he meets them. The elevating influence upon the mind of the child or young person by a mere recognition or a kind word can not be overestimated. The pastor should not be merely an official character to be seen only in the pulpit or the Sunday-school room, but should be an every-day man, one who may be approached by young and old with the feeling that he is a sympathetic friend.

There are many practical ways in which the pastor may encourage and assist the workers of the Sunday-school. Publicly and privately he can mention in prayer the Sunday-school, its workers, and its pupils. He can suggest books that will be interesting and profitable for the Sunday-school library. He can assist the superintendent in the introduction of better methods for the management of the Sunday-school. Above all, he can attend the weekly teachers' meeting, join in the study of the lesson, and advise concerning the management of the school.

THE SUPERINTENDENT.

I. Qualifications.

A man may be a practical superintendent and yet not possess in the superlative degree all the qualifications that an ideal superintendent should possess. Those persons, therefore, who do not possess all the qualifications we are about to mention need not for that reason hesitate to undertake the work and do the best they can. Furthermore, almost all of the necessary qualifications for a good Sunday-school superintendent may be attained by cultivation.

The first and most important qualification is spirituality. A man without salvation, be his intellectual developments ever so great, is not qualified to superintend the church school. In this work, as in all other Christian work, God wants men with clean hands and pure hearts. Spirituality alone, however, is not sufficient. A man may be ever so spiritual and still be incapable of superintending a Sunday-school.

He who would govern others must first learn to govern himself. A good superintendent,

therefore, must first be able to superintend himself, to control his feelings, to be always kind, to suffer without threatening, to be in all things a man. A superintendent should possess executive ability and a strong personality. He should, while saying the kindest thing in the kindest way, be able to make the force of his words felt. He should be forceful, but not unkind; strong, but not overbearing; dignified, but not proud; reserved, but easily entreated. He should, in a word, combine in his personality an equilibrium of those qualities that will encourage the timid and restrain the unruly and control the school by his presence and his words.

A superintendent will find a good education of great value in his work. Education, of course, should not be allowed to go on dress parade on the platform; in fact, a man who is thoroughly educated and refined, especially a man who has salvation, good judgment, and self-control, will never employ "fine" language and try to appear educated. Nevertheless, a thorough education, both in literature and in

the Bible, will be found of great value. A Bible education, of course, is most important of all.

GOOD AND BAD QUALITIES OF A SUPERINTENDENT.

Tardiness—Punctuality. A tardy superintendent is never in a hurry. He is one of those come-easy, go-easy fellows who thinks that "it is all day till night." He takes good care of his nerves and has plenty of time for social chats. It does not matter if the whole school is waiting for him; he has an excuse for being late—an excuse satisfactory to himself. So, after stopping at the door for a social chat with some teacher who, like himself, happens to be late, he makes his way leisurely to the platform, and in a not very inspiring tone of voice announces the first hymn. In announcing the time of a meeting he is careful to do so in approximate terms. If he says that the school will meet on next Sunday about 9:30 o'clock, you will discover, if you attend, that about 9:30 o'clock with him means anywhere be-

tween 9:30 and 10:00. The effect of a tardy superintendent upon a Sunday-school is to create in some of its more passive members a similar state of carelessness and to discourage others about the possibility of success.

The punctual superintendent is the first man in the Sunday-school room. He attends to the matter of ventilation, sees that the janitor or whoever acts in that capacity, has the room in perfect order and readiness. He begins on time, conducts every part of the school with inspiring promptness, and dismisses the school promptly at the appointed time.

No one can do more for the success of a Sunday-school than a punctual superintendent, and no one can so quickly discourage every member of the school and render failure inevitable than a tardy, easy-going superintendent.

Apathy—Earnestness. A little different from the superintendent that is habitually tardy is the superintendent who, though usually prompt, is never deeply in earnest about anything. He comes in quietly, and gives out the hymn, conducts the review, and does every-

things so gently as not to excite any one nor to leave the impression that he is doing anything of importance. He may say considerable about the sweet influence of the Holy Spirit, the purity of a righteous life, and the desirableness of heaven; but he seldom says anything about rebellious sinners, the judgments of an almighty God, the dreadful consequences of sin, or the damnation of hell. He is full of ease, but void of force.

The earnest superintendent makes you feel that everything connected with the Sunday-school is important. He comes in, not with a rush and storm, but in such a business-like way as to make you feel at once that something worth doing is about to be done. He calls the school to order, announces the first hymn, and says "Let us pray" with a depth of feeling and earnestness that inspires every one to devotion. He does not overload his sentences with such tender terms as "sweet," "dear," and "precious," nor does he try to attract attention by bold, startling, and unexpected expressions. He has a more effectual

way, an irresistible power by which he moves the school—he is in earnest.

A superintendent who is not interested in his school himself can not reasonably expect to interest others. A Sunday-school can overlook a thousand faults, can condone a thousand errors, in their superintendent, if only they know that he is sincere, that he is in earnest.

Fault-finding—Commendation. The fault-finding, scolding superintendent can see nothing but neglect, tardiness, lack of interest. He may not be able to see it in himself, but he can see it in others. He may know that people are weary of his admonitions and exhortations, but he can not refrain. He is a chronic grumbler. The school would almost be surprised if one session should pass without their receiving the usual reprimand.

Flattery, it is true, should not be indulged in by the superintendent; nevertheless, most people improve more rapidly when commended for their virtues than when censured for their faults. Speaking a few words or giving a little commendation will win the heart of a child

much more quickly than parading its faults before it or censuring it for its lack of attention.

Talkativeness—Brevity. The talkative superintendent does not lack for words; he always has something to say. He forgets to say it all while he is on his feet, and so has to get up half a dozen times to "add just one more thought." He talks till the whole school is interested, and then talks till they are decidedly disinterested. He makes every one glad when he begins to speak and glad when he takes his seat. His vocabulary, though seemingly large enough, does not include the word "brevity." The timid superintendent finds it hard to begin, but the talkative superintendent finds it hard to stop.

A superintendent may be lacking in many of the qualities that go to make up a brilliant and fluent speaker; but if he is pointed and brief, he has at least one quality for which every member of the Sunday-school will commend him. The ideal superintendent has something to say, says it, and then sits down.

Monotony—Variety. The monotonous

superintendent, a changeless sort of a man, is like a machine; he always starts, continues, and stops just the same way. Nobody is surprised; there is no suspense, for every one knows what is coming next. Fifty-two Sundays in the year there is the same round—two opening hymns, "now let us have a season of prayer," "the classes will now take their places." The whole school moves like clock-work without having a sign of a spring.

Fitful changing, a struggling after the novel, are certainly not commendable, but the mind wearies of monotony. There is always a ready response to a normal variety of things, and pleasant changes in the manner of opening, conducting, reviewing, and dismissing will add life and interest. The mind wearies of monotonous formality; the laws of thought are abused by spasmodic changing; but the interest is awakened and the spirit refreshed by normal change and variety.

Self-conceit—Humility. Enough self-reliance is needed in a superintendent to keep him from wasting valuable time in making apolo-

gies; but such a degree of self-conceit in him as will make him insist, under all circumstances and regardless of others' opinions, that his own is right, will sooner or later, cause the whole school to become disgusted. Self-conceit in any one is revolting, and in one who poses as a leader in spiritual things it is intolerable.

Humility, on the other hand, does not consist in self-condemnation, self-depreciation, and apologies. Some superintendents seem to have the idea that, unless they make about so many apologies, they will not be thought humble; others are continually confessing their faults. The truly humble man knows that he is weak, that he has faults enough; but he knows as well that others can see them without his pointing them out. He is willing, therefore, to do his part in the fear of the Lord and to let others estimate him as they will. In fact, he thinks more about Christ, of the Sunday-school lesson, and the souls for whose instruction he is responsible, than he does of himself. He is willing, in a word, to do what is his to do and to let the Holy Spirit take care of the rest.

Conservativeness—Progressiveness. The conservative superintendent is sure to go right if he goes at all, but he seldom goes fast enough to convince anybody that he is going somewhere. He always takes double time to consider the adoption of any new plan for the Sunday-school, and then, for fear that it might not be for the best he decides not to adopt it. He makes a better land-mark than a leader. He is never the first by whom the new is tried, but he is frequently the last to lay the old aside.

The extremely progressive superintendent, on the other hand, is ever ready to try new things. The school hardly gets acquainted with his way and plans until he is ready to change. He goes fast enough, but he is not very certain about his direction. He would make an excellent leader if he could get people to follow, but he goes so fast that nobody can keep up with him.

The ideal superintendent goes neither too fast nor too slow. He does not follow the promptings of his own fancy, but considers the desires and feelings of others. He is con-

servative, but he does not allow his methods to become stale. He is, in short, conservatively progressive.

II. His Duties.

To Be an Example. The first duty of a superintendent is to be an example. He should be all that he wishes the school to be. If he wishes the teachers and the school to be spiritual, to have their lessons well, to be prompt and diligent, to be interested and to interest others, he must set them a worthy example in all these particulars.

To Superintend. The superintendent must first superintend himself; secondly, he must superintend the teachers' meeting; and lastly, the school. The superintendent who can not set a good example, can not govern himself, and can not manage the teachers of the school, can hope for but little success in superintending the school. The Bible says of a bishop, If he can not "rule his own house, how shall he care for the church of God?" So with the Sunday-school superintendent; if he can not govern his own family, if he can not control

himself, or if he can not get along with the teachers, how can he superintend the school?

The superintendent who does not attend the weekly teachers' meeting and show a lively interest in assisting the teachers in the acquirement of the lesson itself, in the study of the principles of teaching, and in the development of plans for the management of the school, is not worthy of his position and can not long maintain the confidence of the teachers and of the school in his ability to superintend.

To Open the School. Napoleon maintained that the first five minutes are the most decisive minutes of the whole battle. The importance of rightly opening the Sunday-school can not be overestimated. The first thing is to secure attention and to establish order. A wise superintendent will never begin the devotional exercises until he has secured perfect quietude and the attention of all. One tap of the bell or a word from the superintendent is all that should be required to bring perfect order in the Sunday-school room. If from the beginning the superintendent makes it thoroughly under-

stood that he will tap the bell only once for order or give only one call for attention, and will expect every one to respond, he will have little difficulty in securing attention; but if he falls into the habit of ringing the bell once and then allowing disorder, talking, and moving around to continue, he will find himself confronted with an almost insurmountable difficulty in securing order and attention. The superintendent's own attitude will do much to govern others. If he is orderly and punctual himself, he will not have much difficulty in getting everybody else to follow his example; but if he calls for order and then turns to finish a conversation with some one or begins to move aimlessly about as if there were plenty of time, he will labor in vain to secure prompt attention.

One thing of importance is to make the devotional exercises sacred. Never call the song and prayer "opening exercises"; rather call them "devotional service." In a large school it is frequently advisable for the one who leads the singing to stand. Every one present should be not only invited but urged to join in the

singing. There is no generally accepted liturgy or universal form by which the devotional part of a Sunday-school should be conducted. Whatever is done should be done sacredly, and every teacher, student, and visitor should be made to feel the sacredness of the hour and, if possible, be induced to join in the devotions. If the superintendent reads the lesson, he should secure the attention of all. When it is time for prayer, every one present, large or small, should be requested to kneel or at least to bow the head.

To Continue the School. Each class should have its place. If the classes do not take their places upon entering the Sunday-school room, immediately after the devotional services the superintendent should ask the classes to take their places as quietly as possible. When the classes are well settled and the studies begun, it is the superintendent's duty to keep an eye on the whole school, to lend assistance wherever he can, to see that one class does not make so much noise as to disturb all the others, and to keep order in general. One teacher may

be encountering some difficulty with hard and unexpected questions; if the superintendent is attentive, he may be around just at the right moment to assist her. A timid teacher may be experiencing some difficulty in managing a disorderly student; again the superintendent is on the spot, and by his kindly and timely assistance, the timid teacher is saved much embarrassment, the unruly child is brought into subjection, and the lesson goes on with but little interruption.

To Close the School. Promptness is no less desirable in closing the school than in opening it. One class should not be allowed to infringe upon the time of the whole school simply because the class has become interested in some hair-splitting question about the lesson. In fact, the more that hair-splitting questions are kept out, the better it will be for the school. Whatever the excuse for running over the regular time, no class should be allowed to do so. There should be time to close as well as a time to begin and this should be thoroughly understood by every teacher and pupil.

It is in conducting the review of the lesson that the superintendent must show his grasp of the lesson and his ability to superintend the school. A capable superintendent will not make long, drawn-out explanations and extended discourses on the lesson. His duty is not to preach a sermon, but to sum up the lesson, to outline its teaching, to point out the practical benefits to be derived from the lesson, to ask a few pointed questions and call upon members of different classes to answer them. Questions should be framed in such a way that they may be answered by yes or no, or at least in a very few words. Questions requiring a long explanation should never be asked.

To interest the senior and the intermediate members of the school and at the same time to hold the attention of the junior and the primary departments may not always be an easy task. The tactful superintendent, however, will manage some way to hold the attention of both young and old by shifting his questions from one class to another, by simplifying his

comments, by illustrating some part of the lesson by the use of the blackboard or of maps, by asking some bright boy or girl to give his or her idea about some point of the lesson. By some of these methods or by all of them he will succeed in keeping the attention to the last, for with the less talkative superintendent the last is not long delayed. It is better for the superintendent to close the school with dissatisfaction because he has not said enough than to close it with dissatisfaction because he has said too much. In the former case they will think that he has kept something good for next Sunday, whereas in the latter they will think that he has told it all, and hence they will not be anxious to come back. He should remember that apologies will never redeem time and that all the excuses he can make will not atone for the disinterest he has caused by wearying his hearers.

Whether the school is to close with singing, with prayer, or merely with a benediction must be left to the discretion of the leader of the school. Whatever the form of closing, it

should, like the devotional service at the beginning, be sacred and be prompt; for there is a time to close as well as a time to begin.

THE ASSISTANT SUPERINTENDENT.

Unless the school be exceptionally large, an assistant superintendent is not needed, except in the absence of the superintendent or in his inability to act. It is usually advisable, however, even in a small school, to have an assistant superintendent who is always ready on short notice to assume the responsibility and the duties of the superintendent. Then, in case of sickness or of unusual circumstances the school can go on without interruption. It is not necessary to consider in detail the qualifications and the duties of the assistant superintendent, for they conform in every respect to those of the superintendent. To express it in the stereotyped form used by organizations in general: "In the absence of the superintendent the assistant superintendent shall be subject to the responsibilities of, and perform all the duties of, the superintendent."

SUPERINTENDENT ON CLASSIFICATION—
DEPARTMENT SUPERINTENDENT.

The superintendent on classification, whose duty it is to meet all the new scholars and direct them to the classes which they are to attend, should have a thorough knowledge of the general management and of the gradation of the school; he should be polite and kind; he should have good judgment and be able to think and act quickly. In small schools his duties can be performed either by the secretary or by the superintendent.

Department superintendents, like the superintendent on classification, are needed only in large schools. But in schools that are too large for the superintendent to give attention to every department of the school the department superintendents are a necessity. For example, let us take a city school with eight hundred scholars in attendance. If we divide them equally into four departments—primary, junior, intermediate, and senior—and each department equally into eight classes, we have

thirty-two classes of twenty-five scholars each. It would be impossible for one superintendent to give attention to all these classes during the school hour. In such a case a superintendent is appointed for each department and is expected to give general attention to that department during the school session. The department superintendents are, in fact, so many assistant superintendents. Department superintendents assist the teachers and keep order. It is unnecessary to give in detail the work of a department superintendent. For the time being, he is, in his limited sphere, a superintendent and as such should possess all the qualities and perform all the duties of a superintendent.

The department superintendent will, as a matter of fact, be more often demanded in the primary and junior departments than in the intermediate and senior departments. In this, as in all other things associated with the Sunday-school, the demand should control the supply.

THE SECRETARY.

The qualifications of a good Sunday-school secretary other than those common to all the Sunday-school workers, are the qualifications of a good clerk—punctuality, carefulness, and penmanship. It is the duty of the Sunday-school secretary to attend all meetings of the school, whether regular or special, and to make and keep a complete record of the important transactions at such meetings. This, of course, will include keeping the roll-book. The duties of the secretary are largely dependent upon the general policy of the school. If a complete record of all the scholars, of the attendance, and detailed minutes of each meeting are required, the secretary's work will be much greater than if the policy of the school is to keep only a brief record. How complete the records are to be kept and how they are to be kept must be decided by the officers of the school. The instructions here, therefore, can be only general in their character.

THE TREASURER.

The principal requirements and qualifications of a treasurer should be faithfulness and carefulness. I might add economy to the qualifications of the treasurer, but in most cases the treasurer is not expected to pay out money without an order from the superintendent and the secretary. The treasurer's duties are mainly to receipt all moneys collected from the several classes of the Sunday-school, to keep a faithful record of these amounts, to pay out money on the order of the officers of the school, to keep a faithful and complete record of all moneys received and disbursed, and to give a record of the same either to the superintendent or to the whole school, as may be required.

In small schools the work of a treasurer and that of a secretary may be done by one person.

THE LIBRARIAN.

In a small school the secretary is most naturally the one to do the work of a librarian. When, however, the school is sufficiently large

to require all the secretary's time in doing the work incident to his office, it is best to have a librarian. Besides spirituality, a good librarian should combine a love for the children and the young people with good judgment and literary taste. Unless a librarian is a persistent reader, he is not likely to become very deeply interested in the library and, consequently, not to interest any one else. A lively interest may be awakened in the Sunday-school and much good be accomplished by the careful, systematic handling of the Sunday-school library. Its benefits can be extended to every department, class, and individual of the school, to the old as well as to the young, to the unsaved as well as to the saved. An energetic librarian will be constantly on the lookout for good books. Upon receiving a good book, he will promptly peruse it himself and make a summary of its contents; then he will endeavor to get everybody in the school interested in the book. Of course, he can not supply all at once; but he will find it profitable, nevertheless, to get every one enthusiastic over his

new book, for those who wait anxiously will read it with interest. It is better to have people interested and anxious to read a book they can not get than to have a library full of books that are never read.

Not unimportant among the duties of the librarian is the care of the books. He should keep a careful record, so that at all times he will know where every book is. He should insist, furthermore, that every reader be careful not to soil or otherwise injure the books.

Besides the books for general reading, some good reference books, such as a Bible dictionary, Bible atlas, Bible history, and even a good literary dictionary, are valuable aids to the Sunday-school.

The books selected for children not only should conform to truth, but, to insure their being read, should be interesting.

THE TEACHERS.

The Sunday-school may have a good superintendent, secretary, treasurer, and librarian, may have all the necessary mechanical equip-

ment of a good Sunday-school, and may have a large attendance; but unless it has good teachers, it can not attain a high degree of success. The teacher is the point of contact, is the channel through which the truths of the lesson and the blessings of the Sunday-school flow to the hearts and the minds of the scholars. We may profitably consider two aspects of the Sunday-school teacher: 1. What a Sunday-school teacher should be; 2. What a Sunday-school teacher should know.

I. WHAT A SUNDAY-SCHOOL TEACHER SHOULD BE.

The first qualification of a Sunday-school teacher is a Christian character. He should know how to secure the aid and guidance of the Holy Spirit; for often it shall have to be given him "in that hour [the hour of his class] what he shall say." Kindness, sobriety, and endurance are all necessary to enable the teacher to get along well with the many minds and dispositions he will meet in a teacher's career. The successful teacher, moreover, must

have an aptitude to teach—be able so to tell what he knows that others may comprehend it. Merely the telling of a thing or the expounding of a lesson is not all that is essential to teaching. There is no real teaching unless somebody learns. There are thousands of day-school teachers, men and women with a high-grade teacher's certificate, who, in the strictest sense of the word, are not teachers at all. They know enough, but they lack the aptitude to teach and hence can not convey their knowledge to others. The man who does not know so much but can transmit what he does know is a better teacher than the one who knows a great deal but can not transmit so much. It follows, therefore, that the ability of a Sunday-school teacher is dependent, not alone upon how much he knows about the Bible and spiritual things, but also upon his aptitude to teach, or his ability to transmit what he knows.

The ability to govern is also an important qualification of a teacher. In the first place, he must be able to keep order in his class; for no teacher can make a success so long as he al-

lows disorder, lets unruly pupils disturb the order of the class. More important than the ability merely to keep order is psychological control. The teacher must be able to govern and control all minds, to keep them alive with interest and their thoughts centered upon the lesson; he must lead them from cause to effect, from premise to conclusion, on and on, in an endless chain, from the beginning to the end of the lesson. This psychological control can be gained only by persistent effort, undivided attention, and indomitable determination. Some persons naturally have stronger personality than others; but, whether personality is inherent or acquired, the successful teacher must possess the power to keep perfect order and the control of all minds.

II. WHAT A TEACHER SHOULD KNOW.

There are three subjects around which are grouped what a teacher should know: 1. The Bible; 2. The pupil; 3. Methods of teaching.

What a Teacher should Know about the Bible. It is possible to give here only a list of

subjects, for the object of this lesson is merely to tell the teachers what they should know. Every Sunday-school teacher should have a knowledge of such fundamental subjects as Bible geography, Bible history, Bible manners and customs, the institutions of the Jewish people, and the laws of Biblical interpretation. A study of the characters and the books of the Bible is invaluable. From the physical geography of the Bible lands many of the images, parables, and illustrations of the Bible are drawn. A knowledge of Bible political geography is necessary to the understanding of many passages of Scripture. Bible history in the Old Testament traces the development of God's plan of salvation from the fall of man to the cross of Christ; in the New Testament Bible history shows us the development of that plan in the production of the virgin church. Bible manners and customs acquaint us with the home life, with the social and political affairs, of the periods wherein the Bible was written. By this study we acquaint ourselves with the prevalent modes of thought, with the

linguistic habits of the sacred writers; in a word, we become acquainted with all the ordinary affairs of life, which are inseparably intermingled with almost every passage in the Bible. The Christian church is the successor to the Jewish religion. In the Old Testament the worship by the Jewish people is a type of the New Testament church and the Christian religion. Hence the necessity of being thoroughly acquainted with the institutions of the Jewish people. These institutions are such as the tabernacle in the wilderness, the temple, the priesthood, the national feasts, and the offerings and sacrifices of the law. By the study of the characters and the books of the Bible we learn the relative position of each author and of each book in the development of the redemptive plan.

Just as nobody is prepared to teach in the secular schools until he has acquired a knowledge of grammar, geography, history, mathematics, etc.; so nobody is fully equipped to teach in the Sunday-school until he has acquired at least an elementary knowledge of

the subjects before mentioned. This does not mean that our teachers, if there be such, who have not acquired a knowledge of these subjects, should quit teaching; but it certainly does mean that if any teacher lacks such knowledge, he should do all in his power to acquire it.

What a Teacher should Know about the Pupil. Since a future lesson is devoted to Sunday-school pedagogy, or the study of the pupil, it will be necessary here only to emphasize the importance of studying the pupil as well as the lesson. The Sunday-school teacher who puts in all his time studying the lesson and no time studying his pupils may acquire a knowledge of the lesson so that he can recite it; but he should consider the fact that he is more than a reciter, that he is a teacher.

There are two aspects to the study of the pupil; general and particular. The teacher should know in a general way the tendencies and inclinations of the human mind and heart, and should understand the successive stages of the development of the mind. But besides making a general study of human nature and

of the laws of thought, the teacher should make a particular study of each pupil. It is very evident to every one who has ever attempted to teach a class and to every one who has taken careful thought upon the subject, that all pupils can not be taught alike.

What a Sunday-school Teacher should Know about Methods of Teaching. When a teacher has acquired a knowledge of the Bible, of the lesson to be taught, and of the needs of the pupils to whom the lesson is to be taught, he next needs to learn the best modes of transmitting his knowledge. Methods of teaching, or the laws of thought, are the connecting link between teacher and pupil. Unless the teacher understands these laws and employs the methods that they suggest, he wastes much time and labor, and imparts to his pupil only a small amount of the knowledge that he tries to convey. Since, in another place, I shall deal with the principles of teaching, it is necessary here only to call attention to their importance.

THE TEACHERS' MEETING.

Attendance. The pastor, the superintendent, the assistant superintendent, the secretary, and all the teachers should attend every session of the teachers' meeting. The importance of this meeting would be hard to overestimate. Without them no school can attain the degree of efficiency that its leaders should desire.

Purpose. The purpose of the teachers' meeting is (1) to study the lesson; (2) to secure cooperation and concentration of effort, and unity of teaching; (3) to consider the needs of the school and to strengthen the weak places; (4) to train teachers.

Time. Any evening that is most convenient for all will do for the teachers' meeting, but Thursday or Friday evening is an ideal time. Too early in the week does not give time for the study of the lesson, and the lesson should be studied by all before the teachers' meeting; too late in the week does not give time for the digestion of the thoughts gathered at the meeting.

Manner of Conducting. Not all meetings, of course, can be conducted in the same way, but the following suggested program may be helpful to beginners.

1. Devotional service, singing, and prayer.
2. Roll call.
3. Business for not more than ten minutes.
4. Lesson for forty minutes.
 - (a) Intervening occurrences between the present lesson and the previous.
 - (b) Persons, places, and principal events of the lesson.
 - (c) Outline of the lesson given by one teacher and criticised by all.
 - (d) Illustrations given by different teachers.
 - (e) Adaptation of the lesson to the different grades. Let some teacher tell how to adapt the lesson to the primary grade, another to the juniors, etc.
 - (f) Summary of the lesson. Let one teacher make a summary of the

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lesson and let others fill in what is omitted.

- (g) Application of the lesson. Let different ones apply the lesson to some present need of the school, to the neighborhood, or to themselves.

Every teacher should be required to take part. A different teacher may be appointed each evening to lead the next meeting. The teachers' meeting, like all other meetings, should begin promptly at the hour appointed and should not be allowed to run over the hour of closing. This will test not only the punctuality of the teachers but also their ability to express the lesson in a few pointed sentences. A teacher that tires the other teachers with long-drawn-out explanations and the rehearsal of unimportant details of the lesson will do no better before the class. Above all things, the principles of teaching should be taught in the teachers' meeting, by example as well as by precept.

CHAPTER IV.

THE PUPIL.

The object of teaching, secular or religious, is to educate the pupil. To educate means, literally, to draw out, not to fill in. The "pouring method" has long since been repudiated by successful teachers. To explain a lesson is not always to teach a lesson; for unless some one learns, there is no teaching. The pupil, and not the lesson, should be the point of beginning. First study the child and then study the lesson in relation to the child. It is important that a teacher thoroughly study the lesson; but the teacher who spends all the time on the lesson and no time studying the class is like the farmer who carefully selects his seed but neglects to prepare the soil.

The point of contact is the place where the common knowledge of pupil and teacher meet. To find this point of contact is one of the

great secrets of successful teaching. If the teacher presents the thoughts of the lesson too abstrusely for the minds of the pupils, the pupils do not learn; but if he presents the lesson too simply, it becomes dull and disinteresting. To find this point of contact, therefore, is the teacher's first duty; and the only way to find it is by a careful study of the child.

There are, in general, two methods of studying the child: study of those general principles of psychology and of human nature common to all children, and particular study of the disposition, tendencies, and peculiar habits of each child.

I. GENERAL STUDY OF THE PUPIL.

The development of the mind from infancy to maturity passes through three stages: childhood, youth, and adolescence. Since some children develop more rapidly than others, the age at which a child becomes a youth or a youth becomes an adolescent is not distinctly marked. Therefore the ages that I shall give

as marking the several stages must be understood as only approximate.

CHILDHOOD.

Childhood includes all the pupils from three years old, or from whatever age the children are admitted to the school, up to and including those nine years of age. Childhood and the study of psychological principles are divided into kindergarten and primary.

1. *Kindergarten.* It is a mistake to suppose that just any one will do as a teacher for the kindergarten class. Facts are that some of the most serious difficulties are encountered in connection with this class. The kindergarten of the Sunday-school should aim not merely to entertain the little ones during the school-hour, but to teach them the ways of the Lord. At a very early age children can be impressed with the truths of the gospel, if the lessons are adapted to young minds. To teach the lesson so that it will be at once attractive and impressive is the none-too-easy task of the kin-

dergarten teacher; and since not all can adapt themselves to the needs of the child-mind, the selection of a kindergarten teacher becomes highly important.

(a) *Age.* The kindergarten age is ordinarily from three to five years, inclusive.

(b) *Mental Characteristics.* The teacher who fails to study the mental characteristics of childhood and who can not take advantage of those characteristics and descend to childish modes of thought can do little more than wear herself out trying to teach. The most prominent characteristics of the kindergarten mind are ignorance, curiosity, wonder, restlessness, fear, imitativeness, love. The wise teacher will learn how to combat ignorance, to take advantage of curiosity and wonder, to allay restlessness and fear, and to encourage imitativeness and love by setting an example worthy of the child's imitation and by cultivating a loving disposition.

2. *Primary.* By the time children reach the primary department they have lost some of the characteristics of the kindergarten pupil,

but still possess many of those childish traits that tend to baffle the teacher's skill.

(a) *Age.* Six to nine years, inclusive.

(b) *Characteristics.* Activity, imagination, affection, sensitiveness, reverence.

YOUTH.

Age. Ten to thirteen, inclusive. The pupils of this age are also called juniors.

Characteristics. At this age the child has a greatly increased capacity for learning and consequently possesses a greater store of knowledge. This knowledge the teacher should never fail to utilize. Aspirations also spring up, and the boy or the girl has wonderful conceptions of what he or she is going to be and to do. These aspirations should be given a holy object, should be directed to Christian work, to the accomplishment of good in the world. The age at which a child becomes morally responsible is a much-mooted question. This age depends largely upon the child's mental development and religious education. We are quite safe in saying that usually chil-

dren become morally responsible some time between the ages of ten and fourteen. At this age, therefore, if not earlier, the child should be led to Christ.

Influences. At this age boys and girls are strongly influenced by the power of example, and by association and companionship. Parents and teachers, therefore, should give all diligence to protect them from evil influences and bad company. A thirsting for knowledge and consequently for reading is an inclination characteristic of children at this age—an inclination that inevitably exerts a great influence upon the life. This influence is good or bad according to the character of the literature they are permitted to read. Trashy literature read at this age has ruined many a boy and girl. A well-selected Sunday-school library and wholesome literature at home are invaluable to boys and girls.

ADOLESCENCE.

Adolescence is defined as the state of growing up from childhood to manhood or woman-

hood; the period between puberty and maturity. In the male sex adolescence is generally considered to be from the fourteenth to the twenty-fifth year, and in the female sex from the twelfth to the twenty-first. We divide this period into three smaller ones; early, middle, and later adolescence.

1. *Early Adolescence.* That at the age of puberty, or the beginning of early adolescence, marked physical changes occur is generally known, but that corresponding psychological changes take place at the same time is too often overlooked. This is the time of a mental as well as a physical second birth. The teacher who fails to appreciate this fact can not approach the student sympathetically, and without this attitude the most diligent effort is a failure.

(a) *Age.* It should be remembered that all the ages given here are only approximate and that therefore they should not be construed absolutely. The age of early adolescence is usually considered to be from twelve to sixteen. The stage of development, however,

begins in females about a year earlier than in males.

(b) *Traits.* At no age do the traits of the pupil need more careful study than in early adolescence.

Self-consciousness and consequent shyness and bashfulness make the early adolescent hard to approach. Patience, perseverance, however, will overcome the backwardness, brush away the self-consciousness, and open an avenue to the pupil's heart.

This is also the age of beginnings. Pride, courage, ambition, and a thousand other forces before unknown come springing up in the heart and mind. The boy indulges himself in the delusion that he is now a man, and the girl dreams herself a woman; they disdain, respectively, the names "boy" and "girl."

Emotions, too, and indescribable longings fill the mind. Parents and teachers should combine their efforts to direct these new-born emotions and to satisfy the longings by companionship and personal interest.

At this age love and admiration for the op-

posite sex makes its appearance. This inclination to love can be taken advantage of and used as a mighty influence for good. Through it pupils may be taught to love their parents, to love their teacher, to love good men and good women, and, above all, to love God.

2. *Middle Adolescence.* Middle adolescence is the period in which the emotions and the intellect begin to take on more definite shape. It is the formative period, or the real beginning of the formation of manhood and womanhood.

(a) *Age.* Eighteen to twenty-one, inclusive.

(b) *Characteristics.* Day-dreams, enthusiasm, romance are strong characteristics of middle adolescence. Careful restraint, but not suppression, should be brought to bear upon these bubbling fountains. In fact, it is impossible to suppress entirely the forces and energies of youth. To moderate them and to direct them in a good channel should be the object of parent and teacher.

The young man and the young woman at

this age indulge in great hopes for the future, build many air-castles, and form high ideals. The wise teacher will encourage and direct these hopes, condone the air-castles, and point the pupil to the grace of God as the one great power in the realization of high ideals.

Impulsiveness and passions are strong and active in the middle adolescent period and all young men and women have need of confidential advice and of strong moral influences to help them to bring every power of their nature into line with their high ideals and into subjection to the will of God. The passions and powers of the natural man either make us or ruin us, according as they are controlled or abused. The same tendencies that, when uncontrolled, may blight and ruin the character, will, when controlled and rightly directed, make one a power among men to elevate society, to uphold pure morals, and to establish the kingdom of God.

3. *Later Adolescence.* Later adolescence is the finishing-time of manhood and womanhood. Though in some respects progress

ceases only with the ending of life, yet a certain mental and moral completeness or fixed state is reached at the time when the physical man becomes matured.

(a) *Age.* Twenty-two to twenty-five years, inclusive.

(b) *Characteristics.* At this time life takes on a more serious aspect. Who of us that have passed that age can not remember the serious thoughts we had after passing our twenty-first birthday? Middle adolescence is the last ascent on the hill of life before one reaches the great plain of middle age. As nature gives to the physical the final touch of maturity, so the teacher should bring the intellectual and spiritual powers of the student to the highest degree of efficiency, so that the physical, the intellectual, and the spiritual, being equally developed, may fit him for successful life service.

Along with intellectual activity at the age of maturity, there often come doubts and skepticism; but if the pupil can be shielded from these until he is established in the faith, there

will be little danger of infidelity in after-life. Persons in this period might be supposed to need least attention; but the intellectual activity, the physical energy, and the serious view of things make it thrice important that the pupil at this age should become thoroughly grounded in the fundamental principles of the Bible, for whatever he believes he is inclined to believe actively and permanently, and whatever he does he is inclined to do energetically.

THE ADULT PUPIL.

To study the adult pupil is quite as necessary as to study the younger members of the Sunday-school. Because one is mature in years and in intellect, and even because one is mature and settled in spiritual things, is not sufficient reason for concluding that one can grasp a lesson presented in an illogical and disinteresting manner. From the beginners' class to the Bible-class there is an urgent need that the teachers study the laws of thought, the principles of psychology, and right methods of teaching.

II. PARTICULAR STUDY OF THE PUPIL.

In addition to making a general study of the pupil, the teacher should make a particular study of each individual of the class.

Why? Because, while there are general principles underlying the habits of thought, no two individuals are exactly alike; and, since the teacher should seek to make every lesson personal and to develop the pupil's individuality, he must of necessity make a personal study of each pupil. Although in one sense the class is a united whole, a unit, yet the teacher who makes the instructions general only and fails to conceive of the class as made up of different individuals of various ages, with different dispositions, environments, and habits, will never make a soul-winner.

Where? In the school, in the class, at home, on the street, everywhere.

When? On Sunday, during the week, any time.

How? On account of varied circumstances no two teachers may study the child in exactly

the same way; but the energetic teacher will find a way through association with the child, acquaintance with its parents and home environments, or some other means, to become acquainted with the disposition, habits, character, and needs of each member of the class.

Importance. The importance of particular study of the child can not be overestimated. What an incalculable failure we make when we try to approach, to govern, and to teach children of every disposition in the same manner! The wise and sympathetic teacher will draw out the timid, soothe the nervous, encourage the despondent, stimulate the slow, warn the untruthful, admonish the negligent, restrain the passionate, and conquer the obstinate.

CHAPTER V.
THE LESSON.

OBJECT.

The object of every lesson, whether the lesson is from the Old Testament or the New, whether from history, prophecy, or epistles, should be Christ; and the purpose of every lesson should be to lead the pupil to Christ. The great subjects of the Bible are God, man, Satan, sin, Savior, salvation, heaven, and hell. From the beginners' class to the adult class the pupils of the Sunday-school should be constantly led to the consideration of these vital subjects. It is not enough that the pupils of the Sunday-school be taught kindness, politeness, and morality; they must be taught the consequences of sin and the necessity of salvation. More than this, the pupils must be led to Christ; they must be saved. The object, then, of the Sunday-school lesson is not merely a moral and social one; its object is divine and spiritual. Hence the Sunday-school les-

son that fails to convey spiritual truth and to point the soul to Christ is left without an apology for its name. The lesson that succeeds in this object, though it may fail in some minor points, is still an abundant success.

STUDYING THE LESSON.

Remarkably few people know how to study a lesson. Teachers are constantly exhorting their pupils to study the lesson, and pupils are as constantly neglecting it. One great difficulty is that teachers seldom tell their pupils *how* to study a lesson. In many instances, however, there is a good reason why teachers do not tell the pupils how to study the lesson; many teachers are themselves ignorant of the principles governing thorough study.

Not everybody may employ the same method of study, but everybody should have some definite method. A poor plan is better than none, but the best is none too good. Therefore use the best method you have; never attempt to study the lesson without a definite plan and purpose. Not all lessons may be de-

veloped by the same method; the method best suited to the development of a given lesson may sometimes be discovered only after much effort.

While every teacher should develop his own method of study, a few general suggestions may be productive of thought. A valuable plan for study is: (1) read the lesson, (2) make an outline of the lesson, (3) meditate upon the lesson, (4) pray about the lesson.

Reading the Lesson. The place to begin the lesson is at the lesson itself. To form pre-conceived ideas and then attempt so to mold the lesson as to make it agree with one's ideas is a method that is as wrong as it is common. The object of reading the lesson carefully is to get it as a whole impressed upon the mind. After one has grasped the lesson as a whole, then one should begin to analyze, to divide, and subdivide.

Making an Outline. The ability, after reading a lesson, to make a synopsis of it, to reduce it to a logical outline, is one of the most valuable accomplishments. To attempt giv-

ing an outline that would suit every teacher and apply to every lesson would be impractical, but I have found the following outline to represent a valuable method of study.

I. Characters.

- 1.....
 - (a) Birth and early life.
 - (b) Moral condition.
 - (c) Religious position.
 - (d) Part acted in this lesson.

- 2.....
 - (a).....
 - (b).....
 - (c).....
 - (d).....

II. Places.

- 1.....
 - (a) Location.
 - (b) Religious history.
 - (c) Political history.

- 2.....
 - (a).....
 - (b).....
 - (c).....

III. Events.

1. Moral quality.
2. Causes.
3. Effects.

IV. The purpose of God.

1. In permitting.
2. In commanding.
3. In doing.

V. Application.

1. To ourselves.
2. To the professed Christian churches.
3. To the non-Christian world.

Gathering Materials. After the lesson has been read and reduced to an outline, the next step is to gather materials. The principal sources from which materials are to be gathered for the development of the lesson are the text itself, the context, parallel texts, the observation of nature, and human experience.

The Law of Selection. The teacher who is an industrious student will always gather more materials than are needed. Hence the need of selection. In selecting the materials

to be used in the development of the lesson, we are governed by three considerations: importance, harmony, and suggestiveness. Thoughts and ideas are important in the degree that they conform to the central idea of the lesson; harmonious when they do not contradict any other thought or idea in the lesson; and suggestive when they illustrate the lesson.

Filling in the Outline. It is not enough to make a good outline; the outline must be filled in with living truths. Each point must be proved, must be illustrated from nature or from human experience, must be explained and applied first to the teacher's own heart and then to the student. A lesson without a definite and logical outline lacks unity and force; but an outline, however good, not properly filled in is too formal to create interest and reach the heart. The former method, or rather lack of method, may, by giving vent to careless, rambling thoughts, entertain a class not accustomed to methodical thinking; but the truths thus presented will be soon forgotten. On the other hand, a bare outline, though it

may be easily remembered, lacks the power to awaken the emotions and to move the heart. A lesson clearly outlined and properly filled in will both lastingly impress the memory and stir the heart to devotion and duty.

Meditation. Some one has said that meditation is a lost art. Whether a lost art or an unattained one, comparatively few persons are able to concentrate the mind upon a given subject for any considerable length of time. If you doubt this statement, try to concentrate your mind upon one thing, to think of nothing else, for only ten minutes. It is perfectly easy for a great many persons to pray, to ask God for the supply of all their needs and for the needs of the whole world; but to be still, to silently meditate, and to allow the Holy Spirit to speak to the soul is for some, unfortunately, more difficult. The teacher who after preparing the lesson fails to meditate upon it, to think it over again and again, to allow it to burn into his inmost soul, must be content with an inferior degree of success. Meditation digests the lesson and makes it the teacher's very

own. He can then give it out, not as incoherent fragments gathered from books and borrowed from others, but as a cemented whole, stamped with his own personality. He can then bring the truths forth, not merely from his memory, but from his own heart. What comes from the heart will then go to the heart, the mind will be impressed and the soul moved.

Prayer. Meditation and prayer are closely allied and often intermingled, but prayer is more than meditation. Prayer is the expression to God in thought or in words, of the heart's desires. One may meditate without praying or pray without meditating, yet sometimes the two seem to fuse and one's meditation becomes prayer and one's prayer, meditation. Meditation can not take the place of prayer, nor prayer the place of meditation. One should not excuse one's self from regular habits of prayer or from stealing off alone and kneeling in prayer by substituting meditation. The successful teacher will read the lesson and reread it, reduce it to a logical outline, fill in that outline with Bible truth and fitting illus-

trations, meditate upon it till it leaves its full impress upon the soul, but still will not neglect to pray.

QUALITIES OF A GOOD LESSON.

Unity. The first requisite of a good lesson is that it have one definite leading thought about which all other thoughts group themselves and to which all other thoughts contribute. Many teachers make the mistake of undertaking to teach too much. One simple thought clearly presented and definitely impressed is worth a dozen ideas so inadequately dealt with as to leave a vague and uncertain impression. Other teachers permit the class to drag them into the sea of confusion and to overwhelm them with a multitude of incoherent ideas foreign to the central idea of the lesson. Many a lesson is spoiled by the introduction of thoughts foreign to the central theme. To do one thing at a time and to do that well is incomparably better than to attempt everything at once and accomplish nothing. The first and indispensable duty of a teacher is to stick to the sub-

ject himself and to see that the class do not spend the hour in discussing every subject to be found from Genesis to Revelation.

Brevity. Teachers are inclined to overestimate the thinking and the retentive capacity of the pupils. A student can grasp only a certain amount at a time; therefore all attempts to teach him beyond the limits of his capacity are futile. Crowding or overloading not only wastes time and energy, but scatters the thoughts that he might otherwise grasp and leaves him with a vague conception of the lesson. Many a boy and girl dreads the class-hour merely because the teacher is tedious and tiresome. The good teacher will have something definite to say, say it, and then close. The class should never be held to the point of weariness. Far better close too soon than hold a class too long. An interested scholar is more likely to come again than one fatigued and wearied.

Clearness. Teachers should bear in mind that the gerat majority of people are not philosophers and logicians. Moreover, most peo-

ple in the common walks of life are unaccustomed even to methodical thinking, and therefore they should not be expected to think as clearly and to acquire as quickly as one with a trained mind. This fact should impress the teacher with the necessity of presenting the lesson clearly and simply. Seldom is a lesson made too clear and simple, but frequently it is left vague and confusing.

Proportion. Not infrequently one part of a lesson receives undue attention to the neglect of all other parts. This lack of proportion is not easily avoided, but it is nevertheless destructive to a thorough comprehension of the lesson. The time and attention devoted to the several parts or phases of the lesson should be governed by the relative importance of the parts. The effective teacher will not dwell nor permit the class to dwell unduly upon a comparatively unimportant point, lest there be not sufficient time for the consideration of the more important parts of the lesson. Timeliness, or existing needs, may sometimes affect proportion. Under different circumstances,

therefore, the same lesson may, on account of existing needs, be dealt with differently with respect to proportion.

Repetition. When resulting from careless thinking, repetition is worse than useless; it is a wearisome hindrance. When, however, repetition is employed judiciously, it is an aid; first, to the understanding, and, secondly, to the memory. Skilled teachers repeat and require the pupils to repeat the leading truths of the lesson. For the younger pupils the lesson should contain one or two simple truths and these should be frequently repeated. The lesson will then be long remembered.

Climax. Climax means an upward move, steady increase, the highest point. An otherwise excellent lesson is often spoiled by allowing it to run down at the close. Every point of a lesson should be strong, but the logical and most effective order is to begin with the least important point and gradually increase or ascend till the highest point is reached at the close of the lesson. This is most effectually accomplished by the use of the art of sum-

marizing. The ability to recapitulate, to gather up the principal truths of a lesson and weave them into a solid unit, is an accomplishment much to be coveted.

APPLICATION OF THE LESSON.

A lesson may possess every quality of a good lesson, with respect both to its subject matter and to its arrangement, and yet fail of its intended purpose, for lack of practical, personal application. The teacher should see that he has sufficient time left in which to gather up the moral and spiritual truths of the lesson and to press them home. The effect of many an otherwise good lesson is all but lost because the teacher does not possess the ability to sum up the conclusion of the class discussion and of his own comments and to state them in a few pointed words. The summary, or the statement of the conclusion and its application to the heart, is the finishing-touch to the picture, the final setting of the diamond.

PRINCIPLES OF TEACHING.

Order. The first principle of successful teaching, if it may be classed as such, is order. Until every pupil of the class is under perfect subjection and until quiet prevails, an attempt at teaching is all but useless. Whatever method the teacher employs, whether persuasion, admonition, reward, or compulsion, order must be effected. More than this, it must be, by whatever method, effected by a spirit of kindness and interest; the pupil must be made to feel that he is corrected for his own benefit, as well as for the benefit of the entire class. Though under some circumstances it may be difficult and, indeed, to some it may seem paradoxical, to employ at the same time both firmness and kindness, yet such is the only successful method. Not to be firm means to allow disorder, and to be unkind means to lose the confidence of the pupil and to close his heart to the truths you have to teach. Confidence must be retained, for without it successful teaching is impossible; and yet order must be ob-

tained, for it is the first principle of success.

Attention. “Attention is consciousness and something more. It is consciousness voluntarily applied, under its laws and limitations, to some determinate object; it is consciousness concentrated.”—*Sir W. Hamilton.* Attention is of three kinds: voluntary, involuntary, and expectant. Voluntary attention, as the word suggests, is that kind in which the will directs the faculties upon something to be considered; it is attention volunteered by choice of the one giving attention. Involuntary attention, on the contrary, is that kind in which the mind is drawn by interest or our consideration of something. Anything that excites our interest or our curiosity produces involuntary attention. Expectant attention is that kind of attention produced by expectation, whether the thing expected creates dread or desire.

Without attention, all effort at teaching is fruitless. Involuntary attention is that upon which the teacher must depend for the most part. Children, and for that matter a considerable majority of adults, can not, for any

great length of time, give voluntary attention. The power to excite and hold attention must, for most people, come from without, because only the most powerful and highly trained mind is capable of applying itself constantly and steadily to one line of work. Object-lessons are, particularly for children, highly valuable in exciting interest and holding attention.

Expectant attention may be made good use of by the Sunday-school teacher. If the pupils come to school apprehending a long, tiresome session and a dull, tedious lesson, the teacher will have difficulty in exciting interest and in holding attention; but if the pupils come anticipating a pleasurable hour and an interesting lesson, the teacher can easily get their attention. There is but one successful way to create this expectancy. When Cyrus the Great was placed at the head of the Persian army, his father said to him, "Always make your men believe that you know what should be done." "How shall I succeed under all circumstances in hiding my ignorance and in making them be-

lieve that I know?" His father's laconic answer was, "Know."

Since there can be no successful teaching without interest, and no interest without attention, it follows that attention is of prime importance.

Apperception. Apperception has been defined as "the grasping or clasping of one thing to another; figuratively, it means to see or perceive one thing by way of another." It is similar to Gregory's law, "The truth to be taught must be learned through the truth already known." Roark says: "A concept having been once formed, all objects observed to have the properties from which the concept is made up are immediately classed with the concept already formed. Thus, if I have the concept fern, all new objects having the attributes entering into my concept are classed as ferns.

"If any new thing be perceived, the mind at once tries to assimilate it (make it similar) to some concept already acquired. It is said the natives of one of the South Sea Islands,

who were familiar with sheep but had never seen a hog, called the first porker brought to their shores a ‘grunting sheep.’ The concept sheep was the one which the percept of the hog most nearly resembled. This spontaneous act of the mind in immediately seeking something in its store of ideas with which to classify a new idea, is sometimes called apperception, the translation and interpretation of the new in terms of the known.” Apperception, then, is the act of comparing and classifying new objects or ideas by means of those already known. The extent to which new ideas are conceived from experience is governed by knowledge already attained. Illustrative of this fact is the story of a man who stood behind a tree and overheard the remarks of the passers-by: “The first man to pass remarked that the tree would cut into a large pile of lumber; another noticed that the bark was of the very best quality; a third mentioned the fact that its branches afforded a fine shelter for birds’ and squirrels’ nests; and a fourth spoke of its symmetry of outline and its grateful shade. . . . You see, no

two of them formed the same percept of this one object. All perceived it in relation to the common, every-day experiences of their past lives—*apperceived it.*"—*Buell.*

The importance of this principle becomes apparent when we consider that we can teach a pupil nothing except by means of that which he already knows. The recognition of this principle will also accentuate the necessity of knowing each pupil individually. Avoid the common error of using terms and illustrations which, though familiar to the speaker, may be strange to the hearers. The teacher that has been reared on the farm is inclined to illustrate his ideas by his own experiences—plowing, sowing, reaping—regardless of the knowledge of his pupils. Likewise, a teacher familiar with some other occupation is liable to make the same mistake of presenting the truth so it is perfectly clear to him, but perfectly obscure to some one whose experience and education have not been along the same line as those of the teacher.

Dr. A. H. McKinney gives the following

illustration of an unsuccessful attempt to illustrate the love of God without recognizing and applying this principle of apperception: "I had taught the class for about six weeks, and had gotten on well with all the boys except one, who was about thirteen years of age, and who seemed to be interested in the topic of the day until the time came for making the personal application. For example, the thought was, 'God is love.' I wished to illustrate it, and I would say to my boy: 'Albert, God loves you. He loves you more than your father loves you.' Then there came into the boy's eye a look that I could not understand. It was hard and cold. Sometimes there was a sneer on his face, and I imagined that my boy did not care to learn about the love of God.

"One Sunday afternoon he was absent from the class, and the next morning I was irresistibly impelled to visit his home. On entering the room in the rear tenement, to my surprise I found that the boy was there instead of at school. His mother was very silent and reserved. After repeated efforts to engage her

in conversation I said to myself, 'That is what is the matter with Albert; he takes after his mother.' But the Spirit said to me, 'That is not all; there is some other reason for the boy's actions.' So I chatted as pleasantly as I could to the woman, who responded in monosyllables. Suddenly, without any apparent cause, she burst out weeping, and said: 'Don't be hard on my boy.' I replied: 'I am not hard on your boy; I love him. That is the reason I am here this morning instead of being at my work.'

"Again I went on talking, while the woman merely said yes or no, as occasion demanded. Again, apparently without any reason, she burst out crying. When she could control herself she said: 'I must tell somebody; I may as well tell you as anybody else. My boy and I spent the night out in that area way, and his father was in this room crazy drunk, threatening to kill us with a bread knife if either of us came into the room.' Then it was as if the heavens had opened to give me light. I had been trying to teach the boy that God loved him, and had foolishly illustrated that love by

a father's love. He had no father. A brute lived in the same house with him. Was it any wonder that he did not want God's love? Afterward, however, when I could take my boy aside and say to him, 'Albert, God loves you more than your mother loves you,' he understood just what I meant, and responded to my teachings.

"That God is love is a grand truth; but that we are illustrating that truth in the right way is a question. Perhaps some with whom we have to deal do not know of the love of God because of our lack of wisdom in presenting that love. The principle of apperception will help us here as elsewhere."

Correlation. Correlation is defined by the Century Dictionary as "reciprocal relation; interdependence, or interconnection." W. R. Grove, as quoted by the same work, says, "The term correlation . . . strictly interpreted means a necessary, mutual, or reciprocal dependence of two ideas, inseparable even in mental conception; thus, the idea of height can not exist without involving the idea of its correlate,

depth; the idea of parents can not exist without involving the idea of offspring." Thus we would say, height and depth, parent and child, are correlated terms. The act of correlation, then, is the bringing together of things or ideas that are reciprocal or related. For illustration, the several parts of a watch scattered about on a jeweler's bench are correlatable, or capable of being correlated, and when the jeweler puts them together in their respective positions, he correlates them.

The teacher who would impress the mind of the pupil must have a clear conception of correlation and allow only correlated thoughts and ideas to enter into the lesson, thus creating unity of thought and impressing the pupil deeply with one clear, definite idea. It is better to teach one truth in a lesson and teach it well, so that it will be remembered afterward and be of practical value, than to present many unrelated truths and ideas and cause the student to forget all. Suppose, for instance, the lesson to be Christ's suffering in Gethsemane. The location of the garden, the

darkness of the night, the seeming indifference of the disciples, Judas' contracting with the high priests to betray Jesus, thoughts of the coming crucifixion, the rabble coming to take him, are all related ideas; but such as Christ's Sermon on the Mount, his healing the lepers, and his resurrection, though they are of great importance, are quite unrelated to his suffering in Gethsemane and hence should not be discussed in connection with the lesson. Recognition of the principle of correlation will prevent the waste of much time and energy, and will make our Sunday-school lessons more interesting and more profitable.

Just as the ideas of each lesson should be correlated, so each lesson should bear a relation to the preceding one and to the following ones. Hence the necessity of constantly reviewing and of calling attention to the next lesson and its relation to the present one. "No fact standing alone is valuable; only as its relations to other facts are perceived can it be understood and made use of. This truth must be kept in mind in arranging every course of

study, in planning every exercise, in conducting every recitation." The great atonement of Christ can be appreciated only when it is brought into relation with human needs.

Concentration. "The act of collecting or combining into or about a central point; the act of directing or applying to one object."

—*Century Dictionary.* It is not enough that the several parts of the lesson should be correlated; they must be concentrated, or collected and combined about one central point. This central point, or main object of the lesson, the teacher should keep clearly and constantly in mind, so that he may state it at will. In other words, the teacher should endeavor to accomplish a definite purpose by every lesson, and every lesson should have one leading idea, to which all other ideas should be related, subordinated, and concentrated. Take, for example, the lessons of the good Samaritan. The topography of the road from Jerusalem to Jericho, the robbers, the priests, the Levites, and the Samaritans are all subjects related to the central idea of the lesson and may therefore

be discussed with propriety; but the teacher should not leave them disconnected like the wheels of a torn-up watch lying about on a jeweler's bench, but should gather them up, subordinate them to and concentrate them upon the one leading idea—"Thou shalt love thy neighbor as thyself."

Questioning. The ability to ask questions is one of the first qualifications of a good teacher. Though to some it may not seem like an art, yet the ability to ask the right question at the right time and in the right place is a most desirable art. Questioning accomplishes three things: First, it leads the scholar to define his knowledge. By defining his knowledge he fixes it in his own mind and reveals to his teacher the extent of his knowledge. Second, it leads the scholar to see the limitations of his own knowledge and thus gives him a starting-point for further instruction. Third, it leads him to be discontented with his own ignorance and thus gives him an impetus to advance. Questions should be carefully prepared for these three ends.

- The teaching method is an interlocutory discourse in which both the teacher and the pupil ask and answer questions. The ability to ask questions, therefore, is quite as important to the teacher as is the ability to answer them.

Telling. Questioning has its limits, for it can only bring out of the mind what is already there. The teacher must communicate new truths or must direct where they may be found. Personal talks, lectures, text-books, and reading lie within this method.

Illustrating. The art of illustrating is one to be coveted. There are two general ways of illustrating: the one by word-pictures, anecdotes, or stories; the other by object-lessons, drawings, and experiments. The general requirements of an illustration are that it be fitting, clear, and dignified. Crude and ludicrous illustrations should not be associated with holy things. The ability to tell an interesting Bible-story or to make an apt illustration is one of the teacher's most useful arts.

CHAPTER VI.

METHODS AND EQUIPMENTS.

The methods and the equipments of the modern Sunday-school are all but innumerable. All that I shall attempt here is to give a few suggestions concerning the most common methods and equipments. Many of the methods employed by Sunday-schools in general are productive of good fruit; others are pernicious in their effect. Sunday-school workers are advised to study carefully all methods, but to employ only those of undoubted merit.

METHODS.

Rewards. Rewards are used in various ways to create and maintain an interest in the Sunday-school. A reward given for regular attendance or for efficiency can certainly do no harm and will often do much good; but rewards that cause competition may often do more harm than good, by causing rivalry, jealousy, and

envy. If employed at all, competitive rewards should be managed carefully. Sometimes the bad effects otherwise produced by such rewards may be averted by giving a prize to each pupil. The method of giving a small ticket to each scholar every Sunday as a certificate of attendance and an attractive card at the end of the quarter to those who have been in attendance every Sunday has been employed with considerable success. This may be carried still further by offering a book or some other reward at the end of the year to those who can show four quarterly cards for the year. This plan, like all others, may be modified and varied from time to time to suit existing conditions and thereby be made almost an endless source of interest and attraction.

Entertainments. The Sunday-school is not primarily a place of entertainment. It is a place to learn about God and holy things, and therefore worldly entertainments and amusements should not be brought into the Sunday-school room. The singing of special hymns and of Sunday-school songs, the reciting of

Scriptural verses, the relating of Bible-stories, quarterly and annual reviews of the Sunday-school lesson, and similar entertainments, if, indeed, they may be called such, may be conducted with profit. No entertainment, however, unless it has a religious and spiritual end, is to be advised for the Sunday-school.

Securing New Scholars. Many schemes are employed in securing new scholars. Rewards are offered to the scholar who will secure the greatest number of new attendants; different inducements are offered to new pupils; and methods too numerous to mention here are constantly being employed. The best way to secure attendance is to create a missionary spirit in the Sunday-school. Induce officers, teachers, and pupils to visit their neighbors and invite them to the Sunday-school. Then make the Sunday-school a desirable place on account of its social atmosphere, its brilliant lessons, and, above all, its spiritual influence.

Holding Attendance. As in securing attendance, so in holding it, the main power of the Sunday-school lies not in its ex-

ternal methods but in its power over the hearts and minds of its members. Although the first object of the Sunday-school is not interest but profit, yet profit without interest is seldom, if ever, possible. The most interesting Sunday-school, it is true, is not always the most profitable one; but if interest is used only as a means for the accomplishment of a higher end, it is of undoubted value. Whatever methods may be employed to create an interest and yet leave no bad effects are to be commended, but methods that lead the minds of the scholars away from Christ and the church and to the world are to be strongly condemned.

Visitation is one of the best ways to revive the interest of a delinquent scholar. The personal influence of a soul-burdened teacher is so powerful that few scholars can withstand it. People, both old and young, like to feel that somebody cares for them. The best way to get a careless student interested in himself and his own welfare is to make him feel that you are interested. To visit each scholar every time he is absent is not always possible;

but when visitation is impossible, other methods should be employed to express the teacher's interest and desire that the student continue his attendance. A post-card bearing some simple message like, "We miss you," signed, "..... class, Sunday-school," will often awaken an interest in a delinquent pupil and bring him back to the school next Sunday. The Sunday-school, like every other good institution, has to contend with the combined opposition of the evil bent of human nature, the evil of the world, and the power of Satan. Therefore the leaders of the Sunday-school must be tireless and persistent. The Sunday-school will not run itself and keep a large attendance; to keep its class-rooms full and its interest fervent requires the time, the attention, and the interest of devoted workers.

Missionary Interests. In the Sunday-school, as in the church, the life of the work is a missionary spirit; and just as pastors should lead the church in its conquest of the world for Christ, so superintendents should lead the Sunday-school. The Sunday-school should begin

its missionary work at home by attempting to bring into the school every man, woman, and child in the neighborhood. The missionary efforts should not stop at home, however, but should extend to non-Christian countries. Every Sunday-school that possibly can do so should take the responsibility of supporting or of partly supporting a missionary. Missionary day once a month, or once every three months, with a missionary collection, the reading of letters from missionaries, or of sketches from missionary biographies, the exhibition of pictures of missionaries and of places in missionary lands, and many other like things, should be numbered among the methods of a progressive and spiritual Sunday-school. No Christian institution, whether a Sunday-school or a church, can maintain a high degree of spirituality without a deep interest in the salvation of others and a heart-devotion to missionary work.

No other methods are so successful as those born of the mind of a diligent worker and of necessity. If, then, we have diligent workers,

we shall undoubtedly discover necessities, and from these will be born the methods best suited to our schools and most effective in the accomplishment of our needs.

EQUIPMENTS.

Not every school is able to afford ideal equipments. It is desirable, of course, to have conveniently arranged Sunday-school rooms, but this is not always possible, and in many instances, therefore, we shall have to make the best of such buildings as we have. In the erection of new buildings, however, the convenience of the Sunday-school should receive due consideration. A separate room for each class, though desirable, may not always be possible, but separate rooms should be provided for at least the primary classes.

There are a few minor equipments that are quite indispensable to a good school. These are quite inexpensive and therefore almost any energetic school may have them.

Literature. Literature is one of the most necessary equipments. Tickets, cards and

large picture-charts for the primary department add much to the entertainment as well as to the instruction of the little folks. Quarterlies, lesson helps, reference books, maps, Bibles, and Testaments, I should place among the indispensable equipments for the older classes. The quarterlies and the lesson helps have undoubtedly proved their value to all who have given them a fair trial. They supply matter that is inaccessible to those not having large libraries. Reference books, such as an English dictionary, a Bible dictionary, and a good encyclopedia, are an encouragment to thorough study. They should be kept in the Sunday-school library where the scholars may consult them before and after the school session. A good set of large maps hung in the main Sunday-school room is useful in the review to hold attention and to fix in the mind the location of the lesson. Extra Bibles and Testaments and a few extra quarterlies to supply visitors and others are always convenient. A few good religious pictures for the primary rooms and some appropriate Scriptural mottos for the main room add

to the attraction of the Sunday-school rooms.

The secretary and the treasurer should be well supplied with the necessary blank or record books. These should be made of good material and should be well bound so as to stand usage.

The Blackboard. The use of the blackboard in the Sunday-school is invaluable. The main Sunday-school room and, if possible, every class should be supplied with some kind of a blackboard. By means of a few strokes on the blackboard a lesson can frequently be made clear more quickly than in any other way. Teachers who have not the ability to use the blackboard would do well to take a few simple lessons in illustrating.

The Sunday-school Library. A good Sunday-school library composed of books suited to all ages can not be acquired in a day, but every school should begin to collect books as soon as it becomes a school. Care should be taken to see that the books placed in the library are suitable. At least three of the officers and teachers of the school, and, if pos-

sible, the pastor, should read every book before it is placed on the shelves. To give a list of books suited to every school would be impossible, but the following list of subjects may be helpful.

Biography	Bible-stories
History	Music
Poetry	Sunday-school books
Science	Animals
Art	Nature
Travels	Religions
Missions	Children's books
Ethics	on various subjects.
Philanthropy	

Many other equipments such as chairs and other furniture might be enumerated, but their need is too obvious to require detailed mention. Such minor equipments as crayon, pencil, and paper, and many other little things for the primary department will suggest themselves to teacher and superintendent. It is not the great number of equipments after all that makes the good Sunday-school, but the diligent

use of such equipment as we have. The teacher who can not make a small success with a few equipments is not likely to make great success with all the equipments that could be supplied him. Equipments are a great assistance, but they are not the only prerequisites to a good school.



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